THE GROUNDS OF THE Catholick Doctrine,

Contained in the

Profeſſion of FAITH,

PUBLISH'D BY

POPE *PIUS* the FOURTH,

By WAY of

QUESTION and ANSWER.

The FIFTH EDITION.

Be ready always to give an anſwer to every one that aſketh you a reaſon of the hope that is in you.
1 Peter iii. 15.

Printed in the YEAR M.DCC.XXXVI.

Whoſoever will be ſaved: Before all Things it is neceſſary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled: Without doubt he ſhall periſh everlaſtingly. St. *Athanaſius*'s *Creed.*

The Countess of Newburgh sent this to a certain gentleman who appears to have been one of the Methodist-tribe or some similar southeast. Hence the spirit of the annotations added by him. — The book was returned from Windsor Nov. 6. 1809. in this condition. R. S.

A PROFESSION OF THE CATHOLICK FAITH, &c.

I *N N.* with a firm Faith believe and profeſs all and every one of thoſe Things which are contained in that Creed, which the Holy *Roman* Church maketh uſe of; to wit, I believe in one God, the *Father* Almighty, Maker of Heaven and Earth, of all Things viſible and inviſible: And in one Lord *Jeſus Chriſt*, the only begotten *Son* of God, and born of the Father before all Ages; God of God; Light of Light; true God of the true God; begotten, not made; conſubſtantial to the Father, by whom all Things were made. Who, for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghoſt of the Virgin *Mary*, and was made Man. Was crucified alſo for us under *Pontius Pilate*; he ſuffered and was buried: And the third Day he roſe again, according to the Scriptures: He aſcended into Heaven; ſits at the Right-hand of the Father, and is to come again with Glory to judge the living and the dead; of whoſe Kingdom there ſhall be no End. And in the *Holy Ghoſt*, the Lord and Life-giver, who proceeds from the Father and the Son, who, together with the Father and

the Son, is adored and glorified, who ſpoke by the Prophets. And [I believe] one, holy, Catholick, and Apoſtolick *Church:* I confeſs one Baptiſm for the Remiſſion of Sins: And I look for the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

I moſt ſtedfaſtly admit and embrace Apoſtolical and Eccleſiaſtical *Traditions*, and all other Obſervances and Conſtitutions of the ſame Church.

I alſo admit the holy *Scripture* according to that Senſe, which our holy Mother, the Church, has held, and does hold, to which it belongs to *judge* of the true Senſe and Interpretation of the Scriptures: Neither will I ever take and interpret them otherwiſe than according to the unanimous Conſent of the Fathers.

I alſo profeſs, that there are truly and properly *Seven Sacraments* of the New Law, inſtituted by *Jeſus Chriſt* our Lord, and neceſſary for the Salvation of Mankind, tho' not all for every one: To wit, *Baptiſm*, *Confirmation*, *Euchariſt*, *Penance*, *Extreme Unction*, *Order*, and *Matrimony*; and that they confer Grace: And that of theſe, *Baptiſm*, *Confirmation* and *Order*, cannot be reiterated without Sacrilege. I alſo receive and admit the received and approved *Ceremonies* of the *Catholick* Church, uſed in the ſolemn Adminiſtration of all the aforeſaid Sacraments.

I embrace and receive all and every one of the Things which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Juſtification*.

I profeſs likewiſe, that in the *Maſs* there is offer'd to God a true, proper, and propitiatory Sacrifice for the Living and the Dead. And that *in the moſt holy Sacrament of the Euchariſt, there is truly, really, and ſubſtantially, the Body and Blood together with the Soul and Divinity of our Lord* Jeſus Chriſt: And

And that there is made a Converſion of the whole Subſtance of the Bread into the Body, and of the whole Subſtance of the Wine into the Blood; which Converſion the *Catholick* Church calls *Tranſubſtantiation*. I alſo confeſs, that under *either kind* alone *Chriſt* is received whole and entire, and a true Sacrament.

I conſtantly hold, that there is a *Purgatory*, and that the Souls therein detain'd are helped by the Suffrages of the Faithful.

Likewiſe, that the *Saints*, reigning together with *Chriſt*, are to be honoured and invocated, and that they offer Prayers to God for us, and that their *Relicks* are to be had in Veneration.

I moſt firmly aſſert, that the *Images* of *Chriſt*, of the Mother of God ever-Virgin, and alſo of other Saints, ought to be had and retain'd, and that due Honour and Veneration is to be given them.

I alſo affirm, that the Power of *Indulgences* was left by *Chriſt* in the Church, and that the Uſe of them is moſt wholeſome to *Chriſtian* People.

I acknowledge the *Holy*, *Catholick*, *Apoſtolick*, *Roman Church* for the Mother and Miſtreſs of all Churches; and I promiſe true Obedience to the *Biſhop* of *Rome*, Succeſſor to St. *Peter*, Prince of the Apoſtles, and Vicar of *Jeſus Chriſt*.

I likewiſe undoubtedly receive and profeſs all other Things delivered, defined and declared by the ſacred Canons and General Councils, and particularly by the holy Council of *Trent*. And I condemn, reject and anathematize all Things contrary thereto, and all Hereſies which the Church has condemned, rejected and anathematized.

I *N. N.* do at this preſent freely profeſs, and ſincerely hold this true Catholick Faith, without which no one can be ſaved: And I promiſe moſt conſtantly to retain and confeſs the ſame entire and unviolated, with God's Aſſiſtance, to the End of my Life. This part is answered briefly in the

little book given by Mrs S to Lady Newburgh.

The GROUNDS *of the* CATHOLICK DOCTRINE *contained in the* PROFESSION *of* FAITH *of* PIUS IV.

CHAP. I.
Of the Church.

Q. *WHAT is your Profession as to the Article of the Church?*

A. It is contain'd in those Words of the *Nicene* Creed, *I believe One Holy Catholick and Apostolick Church.*

Q. *What do you gather from these Words?*

A. 1. That *Jesus Christ* has always a true Church upon Earth. 2. That this Church is always *one* by the Union of all her Members in *one* Faith and Communion. 3. That she is always *pure* and *holy* in her Doctrine, and Terms of Communion, and consequently always free from pernicious Errors. 4. That she is *Catholick*, that is, *Universal*, by being the Church of all Ages, and more or less of all Nations. 5. That this Church must have in her a Succession from the *Apostles*, and a lawful Mission derived from them. 6. (Which follows from all the rest.) That this true Church of *Christ* cannot be any of the *Protestant* Sects, but must be the ancient Church communicating with the Pope or Bishop of *Rome*.

SECT. 1. *That* Christ *has always a true Church upon Earth.*

Q. *How do you prove that* Christ *has always a true Church upon Earth?*

A. From many plain Texts of Scripture, in which it is promis'd or foretold that the Church or Kingdom

dom eſtabliſh'd by *Chriſt* ſhould ſtand till the End of the World. *Matthew* xvi. *v.* 18. *Thou art* Peter [i. e. a Rock] *and upon this Rock will I build my church, and the gates of hell ſhall not prevail againſt it.* Matth. xxviii. *v.* 19, 20. *Go ye therefore and teach all Nations, baptizing them,* &c. *teaching them to obſerve all Things whatſoever I have commanded you: And behold I am with you always even to the end of the world.* Pſ. lxxii. *v.* 5, 7. *They ſhall fear thee as long as the ſun and moon endure, throughout all generations* --- *In his days,* [that is, after the Coming of *Chriſt*] *ſhall the righteous flouriſh and abundance of peace, ſo long as the moon endureth.* Daniel ii. *v.* 44. *In the days of theſe kings ſhall the God of heaven ſet up a kingdom* [the Church, or Kingdom of *Chriſt*] *which ſhall never be deſtroy'd* --- *and it ſhall ſtand for ever.*

Q. *What other Proof have you for the perpetual Continuance of the Church of* Chriſt?

A. The *Creed*, in which we profeſs to believe *the holy* Catholick *Church.* For the *Creed* and every Article thereof muſt be always true; and therefore there muſt always be a holy *Catholick* Church.

Q. *Can you prove that* Chriſt's *Church upon Earth is always Viſible?*

A. Yes, from many Texts of Scripture, as *Iſaiah* ii. *v.* 1, 2, 3. *&c.* and *Micah* iv. *v.* 1, 2. where the Church of *Chriſt* is deſcribed as a *mountain upon the top of mountains,* expoſed to the View of *all nations flowing unto it.* And *Daniel* ii. *v.* 35, *as a great mountain filling the whole earth.* Matt. v. *v.* 14. as *a city ſet on a hill which cannot be hid.* Iſaiah lx. *v.* 11, 12. as a City whoſe *gates ſhall be open continually; and ſhall not be ſhut day nor night, that men may bring* thither *the forces of the* Gentiles, *and that their kings may be brought.* Upon the *walls* of which City God has *ſet watchmen,* Iſaiah lxii. *v.* 6. *which ſhall never hold their peace day nor night.*

SECT.

SECT. 2. *That* Chriſt's *Church upon Earth is always* ONE.

Q. *How do you prove that* Chriſt's *Church upon Earth can be but One?*

A. From many Texts of Scripture. *Song of* Solomon vi. *v.* 9, 10. *My dove, my undefiled is* BUT ONE,---*Fair as the moon, clear as the ſun, terrible as an army with banners.* John x. *v.* 16. *Other ſheep I have which are not of this fold (viz.* the *Gentiles,* who were then divided from the *Jews) them alſo I muſt bring, and they ſhall hear my voice, and there ſhall be* ONE FOLD AND ONE SHEPHERD. Epheſ. iv. *v.* 4, 5. *There is* ONE *Body and* ONE *Spirit as you are call'd in* ONE *Hope of your calling,* ONE *Lord,* ONE *Faith,* ONE *Baptiſm.* In fine, as we have ſeen already, the Church of *Chriſt* is a Kingdom which ſhall ſtand for ever; and therefore muſt be always *One.* For *every kingdom divided againſt itſelf is brought to deſolation, and every city or houſe divided againſt itſelf ſhall not ſtand,* Matt. xii. *v.* 25.

Q. *May not Perſons be ſaved in any Religion?*

A. No certainly: St. *Paul* tells us, *Heb.* xi. *v.* 6. *That without faith it is impoſſible to pleaſe God:* And St. *Peter* aſſures us, *Acts* iv. *v.* 12. *That there is no other name under heaven given to men by which we may be ſaved, but the name of* Jeſus: And *Chriſt* himſelf tells us, *Mark* xvi. *v.* 16. *He that believeth not, ſhall be damn'd.* So that it is manifeſt from the holy Scripture, that *true Faith* is neceſſary to Salvation. Now *true Faith* in order to pleaſe God, and ſave our Souls, muſt be *entire*; that is to ſay, muſt believe without Exception all ſuch Articles as by God and his Church are propoſed to be believed: And he that voluntarily and obſtinately disbelieveth any one of theſe Articles, is no leſs void of *true* ſaving *Faith* than he that disbelieves them all: As St. *James* tells us, with regard to practical Duties,

ties, chap. ii. *v.* 10. *Whoſoever ſhall keep the whole law, yet offend in one point, he is guilty of all.* Hence St. *Paul*, *Gal.* v. *v.* 20. reckons *Hereſies*, that is, falſe Religions, amongſt thoſe Works of the Fleſh, of which he pronounces, *that they who do ſuch things ſhall not inherit the kingdom of God:* And God himſelf, *Iſaiah* lx. *v.* 12. tells his Church, *the nation and kingdom that will not ſerve thee, ſhall periſh.*

Q. *Can any one be out of the Way of Salvation without the Guilt of mortal Sin?*

A. No. But all ſuch, as through Obſtinacy, Negligence, or Indifference in Matters of Religion, will not hear the true Church and her Paſtors, are Guilty of mortal Sin. Matt. xviii. *v.* 17. *If he neglect to hear the church, let him be to thee as a heathen and a publican.* Luke x. *v.* 16. *He that heareth you* [the Paſtors of the Church] *heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.*

Q. *But what do you think of thoſe whoſe* Conſcience *perſuades them they are in the true Church?*

A. If this Error of theirs proceed from *invincible Ignorance*, they may be excuſed from the Sin of Hereſy; provided that in the ſincere Diſpoſition of their Hearts they would gladly embrace the Truth, if they could find it out, in ſpite of all Oppoſition of Intereſt, Paſſion, *&c.* But if this *Error* of their Conſcience be not *invincible*, but ſuch as they might diſcover, if they were in earneſt, in a Matter of ſo great a Conſequence; their Conſcience will not excuſe them, no more than St. *Paul*'s, whilſt out of blind Zeal he perſecuted the Church; or the miſtaken Conſcience of the *Jews*, when putting the Diſciples of *Chriſt* to death they thought they did a Service to God, John xvi. *v.* 2. *For there is a way that ſeemeth right unto a Man; but the end thereof are the ways of death*, Proverbs xvi. *v.* 25.

Q. *But does not the Scripture ſomewhere ſay*, That a Remnant of all *Religions* ſhall be ſaved? *A.*

A. No: Tho' I have often heard such Words alledged by *Proteſtants*, they are not any-where to be found in Scripture, from the Beginning of *Geneſis* to the End of *Revelation.* I ſuppoſe what has given Occaſion to their Miſtake muſt have been the Words of St, *Paul*, *Romans* ix. *v.* 27. where quoting *Iſaiah* x. *v.* 22. he tells us, *Tho' the number of the children of* Iſrael *be as the ſand of the ſea, a remnant* (that is, a ſmall part of them only) *ſhall be ſaved:* Which Remnant the Apoſtle himſelf explains, *Rom.* xi. *v.* 5: of ſuch of the *Jewiſh* Nation as at that Time by entring into the Church were ſaved by God's Grace. But what is this to a Salvation of a Remnant of all Religions? A Doctrine ſo viſibly contradicting the Scripture, that even the *Engliſh* Proteſtant Church herſelf, in the 18th of her 39 Articles, has declared them to be *accurſed* who preſume to maintain it.

SECT. 3. *That the Church of* Chriſt *is always* Holy *in her Doctrine and Terms of Communion, and always free from pernicious Errors.*

Q. *How do you prove this?*

A. 1*ſt*, Becauſe, as we have ſeen above from *Matt.* xvi. *v.* 18. our Lord *Jeſus Chriſt*, who cannot tell us a Lye, has promiſed, that his *Church* ſhould be *built upon a Rock*, Proof againſt all Floods and Storms, like the Houſe of the wiſe Builder, of whom he ſpeaks, *Matt.* vii. *v.* 25; and that *the Gates of Hell*, that is, the Powers of Darkneſs, ſhould never *prevail againſt it.* Therefore the Church of *Chriſt* could never ceaſe to be *Holy* in her Doctrine; could never fall into Idolatry, Superſtition, or any heretical Errors whatſoever.

2*dly*, Becauſe *Chriſt*, who is *the way, the truth and the life*, John xiv. *v.* 6. has promiſed, *Matt.* xxviii. *v.* 19, 20. to the Paſtors and Teachers of his Church,

to

to *be with them always even to the end of the world.* Therefore they could never go aſtray by pernicious Errors: For how could they go out of the right *Way* of *Truth* and *Life*, who are aſſured to have always in their Company, for their Guide, him who is the *Way*, the *Truth* and the *Life*.

3*dly*, Becauſe our Lord has promiſed to the ſame Teachers, *John* xiv. *v.* 16, 17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you* FOR EVER, *even the* SPIRIT OF TRUTH: And *v.* 16. he aſſures them that this Spirit of Truth *ſhall teach them* ALL THINGS: And chap. xvi. *v.* 13. that he *ſhall guide them* INTO ALL TRUTH. How then could it be poſſible that the whole Body of theſe Paſtors and Teachers of the Church, who, by virtue of theſe Promiſes, were to be *for ever* guided *into all Truth* by *the Spirit of Truth*, ſhould at any Time fall from the Truth by Errors in Faith.

4*thly*, Becauſe, *Iſaiah* lix. *v.* 20, 21. God has made a ſolemn Covenant, that after the Coming of our Redeemer, his *Spirit* and his *Words*, that is, the whole Doctrine which this Redeemer was to teach, ſhould be for ever maintained by his Church thro' all Generations. *The Redeemer ſhall come to* Zion, *&c. This is my Covenant with them, ſaith the Lord: My Spirit which is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.*

5*thly*, Becauſe the Church of *Chriſt* is repreſented, *Iſaiah* xxxv. *v.* 8. as a *high way*, *a way of holineſs*, a Way ſo plain and ſo ſecure that even *fools ſhould not err therein.* How then could it ever be poſſible that the Church herſelf ſhould err.

6*thly*, Becauſe pernicious Errors in Faith and Morals muſt needs be ſuch as to provoke God's Indignation: Now God Almighty has promis'd to

his Church, Iſaiah liv. *v.* 9, 10. *As I have ſworn that the waters of* Noah *ſhould no more go over the earth, So have I ſworn, that I would not be wrath with thee, nor rebuke thee: For the mountains ſhall depart, and the hills be removed: But my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* So that, as we are aſſured that there ſhall not be a ſecond Flood; ſo we are that the Church of *Chriſt* ſhall never draw upon herſelf the Wrath of God by teaching Errors contrary to Faith.

In fine, the Church is call'd by St. *Paul*, 1 *Timothy* iii. *v.* 15. *The pillar and ground of the Truth.* Therefore ſhe cannot uphold pernicious Errors. From all which it is manifeſt, that the Church of *Chriſt* is *infallible* in all Matters relating to Faith; ſo that ſhe can neither add nor retrench from what *Chriſt* taught.

SECT. 4. *That the Church of* Chriſt *is* Catholick *or* Univerſal.

Q. *What do you underſtand by this?*

A. Not only, that the Church of *Chriſt* ſhall always be known by the Name of *Catholick*, by which ſhe is call'd in the Creed; but that ſhe ſhall alſo be truly *Catholick* or *Univerſal*, by being the Church of all Ages, and of all Nations.

Q. *How do you prove that the true Church of* Chriſt *muſt be the Church of all Ages?*

A. Becauſe the true Church of *Chriſt* muſt be that which had its Beginning from *Chriſt*; and, as he promiſed, was to continue till the End of the World. See *Sect.* 1, *and* 3.

Q. *How do you prove, that the true Church of* Chriſt *muſt be the Church of all Nations?*

A. From many Texts of Scripture, in which the true Church of *Chriſt* is always repreſented as a numerous

merous Congregation ſpread through the World. *Geneſis* xxii. *v.* 18. *In thy ſeed ſhall all the nations of the earth be bleſſed.* Pſalm ii. *v.* 8. *Aſk of me, and I ſhall give thee the heathen for thine inheritance; and the uttermoſt parts of the earth for thy poſſeſſion.* Pſ. xxii. *v.* 27. *All the ends of the world ſhall remember and turn unto the Lord, and all the kindreds of the nations ſhall worſhip before thee.* Iſaiah xlix. *v.* 6. *It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob --- I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.* Iſaiah liv. *v.* 1, 2, 3. *Sing O barren thou that didſt not bear, break forth into ſinging, and cry aloud thou that didſt not travail with child; for more are the children of the deſolate, than the children of the married wife, ſaith the Lord. Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitation: ſpare not, lengthen thy cords and ſtrengthen thy ſtakes: for thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, &c.* Malachi i. *v.* 11. *From the riſing of the ſun even to the going down of the ſame my name ſhall be great among the Gentiles. See* Iſaiah ii. *v.* 2, 3. Micah iv. *v.* 1, 2. Daniel ii. *v.* 31, *&c.*

SECT. 5. *That the Church of* Chriſt *muſt be* Apoſtolical, *by a Succeſſion of her Paſtors and a lawful Miſſion derived from the Apoſtles.*

Q. *How do you prove this?*

A. 1*ſt*, Becauſe only thoſe that can derive their Lineage from the Apoſtles are the Heirs of the Apoſtles: And conſequently they alone can claim a Right to the Scriptures, to the Adminiſtration of the Sacraments, or any Share in the Paſtoral Miniſtry: 'Tis their proper Inheritance, which they have receiv'd from the Apoſtles, and the Apoſtles from *Chriſt*. *As my Father hath ſent me, even ſo I ſend you.*† John xx. *v.* 21.

† That is — Every man called by the Holy Ghost — not by fallible men. 2dly,

2*dly*, Becauſe *Chriſt* promiſed to the Apoſtles and their Succeſſors, *that he would be with them always even to the end of the world*, Mat. xxviii. *v.* 20. and that the Holy Ghoſt, *the ſpirit of truth, ſhould abide with them for ever*, John xiv. *v.* 16, 17.

SECT. 6. *That* Catholicks, *and not* Proteſtants, *are the true Church of* Chriſt.

Q. *How do you prove that the* Catholick *Church in Communion with* Rome *is the true Church of* Chriſt, *rather than* Proteſtants *or other Sectaries?*

A. From what has been already ſaid in the foregoing *Sections:* For, 1*ſt*, The true Church of *Chriſt* can be no other than that which has always had a viſible Being in the World ever ſince *Chriſt*'s time; as we have ſeen *Sect.* 1. She was founded by *Chriſt* himſelf, with expreſs Promiſe, *that the gates of hell ſhould not prevail againſt her*, Mat. xvi. *v.* 18. *She is the kingdom of Chriſt which ſhall never be deſtroyed*, Dan. ii. *v.* 44. Therefore the true Church of *Chriſt* can be no other than the *Catholick*, which alone has always had a viſible Being in the World ever ſince *Chriſt*'s Time: Not the *Proteſtant*, nor any other modern Sect, which only came into the World ſince the Year 1500. For thoſe that came into the World 1500 Years after *Chriſt*, came into the World 1500 Years too late to be the Religion or Church of *Chriſt*.

2*dly*, The true Church of *Chriſt*, in virtue of the Promiſes both of the Old and New Teſtament, was to continue pure and holy in her Doctrine and Terms of Communion in all Ages even to the End of the World, as we have ſeen *Sect.* 3. and conſequently could never ſtand in need of a *Proteſtant* Reformation: Therefore that which was of old the true Church of *Chriſt* muſt ſtill be ſo; and it is in vain to ſeek for the true Church amongſt any of the Sects of Pretenders to Reformation; becauſe they all build upon a wrong

a wrong Foundation, that is, upon the Suppoſition that the Church of *Chriſt* was for many Ages gone aſtray.

3*dly*, The true Church of *Chriſt* muſt be *Catholick*, or Univerſal; ſhe muſt not only be the Church of all Ages, but alſo more or leſs the Church of all Nations, as we have ſeen *Sect.* 4. She muſt be *Apoſtolical*, by a Succeſſion and Miſſion derived from the Apoſtles, as we alſo have ſeen *Sect.* 5. Now theſe Characters cannot agree to any of our modern Sects, but only to the old Religion, which alone is the Church of all Ages, and more or leſs of all Nations; and which deſcends in an uninterrupted Succeſſion continued in the ſame Communion from the Apoſtles down to theſe our Days. Therefore the old Religion alone is the true Church of *Chriſt:* Which can be but one, and in one Communion, as we have ſeen *Sect.* 2.

CHAP. II.

Of Scripture and Tradition.

Q. *WHAT is your Belief concerning the Scripture?*

A. That it is to be received by all *Chriſtians* as the infallible Word of God.

Q. *Do you look upon the Scripture to be clear and plain in all Points* neceſſary; *that is, in all ſuch Points wherein our Salvation is ſo far concern'd, that the miſunderſtanding and miſinterpreting of it may endanger our eternal Welfare?*

A. No: Becauſe St. *Peter* aſſures us, 2. *Pet.* iii. *v.* 16. That in St. *Paul*'s Epiſtles *there are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, to their own deſtruction.*

Q. *How then is this Danger to be avoided?*

A. By taking the Meaning and Interpretation of the Scripture from the ſame Hand, from which we

received the Book itſelf, that is, from the Church.

Q. *Why may not every particular* Chriſtian *have Liberty to interpret the Scripture according to his own private Judgment, without regard to the Interpretation of the Church?*

A. 1*ſt*, Becauſe *no prophecy of the ſcripture is of private interpretation*, 2 *Pet.* i. *v.* 20. 2*dly*, Becauſe as Men's Judgments are as different as their Faces, ſuch Liberty as this muſt needs produce as many Religions almoſt as Men. 3*dly*, Becauſe *Chriſt* has left his Church and her Paſtors and Teachers to be our Guides in all Controverſies relating to Religion, and conſequently in the underſtanding of holy Writ. Eph. iv. *v.* 11, 12, &c. *He gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things which is the head, even Chriſt.* Hence St. *John*, in his firſt *Epiſtle*, *Chap.* iv. *v.* 6. gives us this Rule, for the trying of Spirits. *He that knoweth God, heareth us*; [the Paſtors of the Church] *he that is not of God, heareth not us: by this we know the ſpirit of truth, and the ſpirit of error.*

Q. *Why does the Church, in her Profeſſion of Faith, oblige her Children never to take or interpret the Scripture otherwiſe than according to the unanimous Conſent of the holy Fathers?*

A. To arm them againſt Danger of Novelty and Error: Proverbs xxii. *v.* 28. *Remove not the ancient land-mark which thy fathers have ſet.*

SECT.

SECT. 2. *Of Apoſtolical and Eccleſiaſtical Traditions.*

Q. *What do you mean by Apoſtolical Traditions?*

A. All ſuch Points of Faith or Church Diſcipline which were taught or eſtabliſh'd by the Apoſtles, and have carefully been preſerved in the Church ever ſince.

Q. *What Difference is there between* Apoſtolical *and* Eccleſiaſtical *Traditions?*

A. The Difference is this, that *Apoſtolical Traditions* are thoſe which had their Origin or Inſtitution from the Apoſtles: Such as Infants Baptiſm, the Lord's Day, receiving the Sacrament faſting, *&c. Eccleſiaſtical Traditions* are ſuch as had their Inſtitution from the Church, as Holidays and Faſts ordain'd by the Church.

Q. *How are we to know what* Traditions *are truly* Apoſtolical *and what not?*

A. In the ſame Manner and by the ſame Authority by which we know what Scriptures are Apoſtolical, and what not: That is, by the Authority of the Apoſtolick Church guided by the unerring Spirit of God.

Q. *But why ſhould not the Scripture alone be the Rule of our Faith, without having Recourſe to Apoſtolical Traditions?*

A. 1. Becauſe, without the Help of Apoſtolical Tradition, we cannot ſo much as tell what is Scripture and what is not. 2. Becauſe Infants Baptiſm and ſeveral other neceſſary Articles are either not at all contain'd in Scripture, or at leaſt are not plain in the Scripture without the Help of Tradition.

Q. *What Scripture can you bring in favour of Tradition?*

A. Therefore brethren ſtand faſt, and hold the traditions, which ye have been taught, whether by word or our epiſtle, 2 Theſſ. ii. *v.* 15. *Ask thy father, and he will ſhew thee, thy elders, and they will tell*

thee, Deut. xxxii. *v.* 7. *See* Pſal. xix. *v.* 5, 6, 7. 1 Cor. xi. *v.* 2. 2 Theſſ. iii. *v.* 6. 2 Tim. i. *v.* 13. *C.* ii. *v.* 2. *C.* iii. *v.* 14.

SECT. 3. *Of the Ordinances and Conſtitutions of the Church.*

Q. *Why do you make Profeſſion of admitting and embracing all the Ordinances and Conſtitutions of the Church?*

A. Becauſe *Chriſt* has ſo commanded. *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me*, Luke x. *v.* 16. *As my Father hath ſent me, even ſo I ſend you*, John xx. *v.* 21. Hence St. *Paul*, Heb. xiii. *v.* 17. tells us, *Obey them that have the rule over you, and ſubmit yourſelves.*

Q. *Why does the Church command ſo many Holidays to be kept? Is it not enough to keep the* Sunday *holy?*

A. God in the old Law did not think it enough to appoint the weekly *Sabbath*, which was the *Saturday*: But alſo ordain'd ſeveral other Feſtivals, as that of the *Paſſover*, in Memory of the Delivery of his People from the *Egyptian* Bondage, that of the *Weeks* or *Pentecoſt*, that of *Tabernacles*, *&c.* and the Church has done the ſame in the new Law, to celebrate the Memory of the chief Myſteries of our Redemption, and to bleſs God in his Saints. And in this, *Proteſtants* ſeem to agree with us, by appointing almoſt all the ſame Holidays in their Common-Prayer-Book.

Q. *Is it not ſaid in the Law*, Exod. xx. *v.* 9. Six days ſhalt thou labour and do all thy work, *&c. Why then ſhould the Church derogate from this Part of the Commandment?*

A. This was to be underſtood in Caſe no Holiday came in the Week; otherwiſe the Law would contradict itſelf, when in the 23d Chap. of *Leviticus* it appoints ſo many other Holidays beſides the *Sabbath*, with

with Command to abſtain from all ſervile Work on them.

Q. *As to faſting Days, do you look upon it ſinful to eat Meat on thoſe Days without Neceſſity?*

A. Yes: Becauſe it is a Sin to diſobey the Church; *If he neglect to hear the church let him be to thee as a heathen and a publican*, Matt. xviii. *v.* 17.

Q. *Does not* Chriſt *ſay*, Matt. xv. *v.* 11. That which goeth into the Mouth doth not defile a Man?

A. True: 'Tis not any Uncleanneſs in the Meat, as many ancient Hereticks imagin'd, or any Dirt or Duſt which may ſtick to it by eating it without firſt waſhing the Hands (of which Caſe our Lord ſpeaks in the Text here quoted) which can defile the Soul: For every Creature of God is good, and whatſoever corporal Filth enters in at the Mouth is caſt forth into the Draught: But that which defiles the Soul when a Perſon eats Meat on a faſting Day is the Diſobedience of the Heart, in tranſgreſſing the Precept of the Church of God. In like manner when *Adam* eat of the forbidden Fruit, it was not the Apple which entered in by the Mouth, but the Diſobedience to the Law of God which defiled him.

CHAP. III.

Of the Sacraments.

Q. *WHAT do you mean by a Sacrament?*

A. An Inſtitution of *Chriſt* conſiſting in ſome outward Sign or Ceremony, by which Grace is given to the Soul of the worthy Receiver.

Q. *How many ſuch Sacraments do you find in Scripture?*

A. Theſe Seven; *Baptiſm*, *Confirmation*, *Euchariſt*, (which *Proteſtants* call *the Lord's Supper*) *Penance*, *Extreme Unction* (or the Anointing of the Sick) *Holy Orders*, and *Matrimony*.

Q. *What*

Q. *What Scripture have you for Baptiſm?*

A. John iii. *v.* 5. *Except a man be born of water and of the ſpirit, he cannot enter the kingdom of God.* Matt. xxviiii. *v.* 19. *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *How do you prove that this Commiſſion given to the Apoſtles of baptizing all Nations, is to be underſtood of Baptiſm adminiſter'd in Water?*

A. From the Belief and Practice of the Church of *Chriſt* in all Ages, and of the Apoſtles themſelves; who adminiſter'd Baptiſm in Water: *Acts* viii. *v.* 36, 38. *See here is water,* ſaid the Eunuch to St. *Philip, what does hinder me to be baptized----- and they went down both into the water, both* Philip *and the Eunuch; and he baptized him.* Acts x. *v.* 47, 48. *Can any man forbid water,* ſaid St. *Peter, that theſe ſhould not be baptized which have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord.*

Q. *What do you mean by Confirmation?*

A. Confirmation is a Sacrament, wherein by the Invocation of the Holy Ghoſt, and Impoſition of the Biſhop's Hands with the Unction of Holy Chriſm, a Perſon receives the Grace of the H. Ghoſt, and a Strength in order to the Profeſſing of his Faith.

Q. *What Scripture have you for Confirmation?*

A. Acts viii. *v.* 15, 17. Where *Peter* and *John* confirm'd the *Samaritans. They pray'd for them that they might receive the Holy Ghoſt --- Then laid they their hands on them, and they receiv'd the Holy Ghoſt.*

Q. *What Scripture have you for the* Euchariſt *or* Supper of the Lord?

A. We have the Hiſtory of its Inſtitution ſet down at large, *Mat.* xxvi. *Mar.* xiv. *Luke* xxii. 1 *Cor.* xi. And that this Sacrament was to be continued in the Church *till the Lord comes,* that is, till the Day of Judgment, we learn from St. *Paul,* 1 *Cor.* xi. *v.* 26.

Q. *What*

Q. *What do you mean by the Sacrament of Penance?*

A. The Confeſſion of Sins, with a ſincere Repentance, and the Prieſt's Abſolution.

Q. *What Scripture have you to prove that the Biſhops and Prieſts of the Church have Power to abſolve the Sinner that confeſſes his Sins with a ſincere Repentance?*

A. John xx. *v.* 22, 23. *Receive ye the H. Ghoſt: Whoſeſoever ſins ye remit, they are remitted unto them: And whoſeſoever ſins ye retain, they are retained.* Mat. xviii. *v.* 18. *Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: And whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven.* Which Texts *Proteſtants* ſeem to underſtand in the ſame Manner as we, ſince in their Common-Prayer-Book, in the *Order for the Viſitation of the Sick*, we find this Rubrick: *Here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter. After which Confeſſion the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort:*

Our Lord *Jeſus Chriſt*, who hath left Power to his Church to abſolve all Sinners who truly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I abſolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the H. Ghoſt. *Amen.*

Q. *How do you prove from the Texts above quoted of* John xx. *v.* 22, 23. *and* Matt. xviii. *v.* 18. *the Neceſſity of the Faithful confeſſing their Sins to the Paſtors of the Church, in order to obtain the Abſolution and Remiſſion of them?*

A. Becauſe in the Text above quoted *Chriſt* has made the Paſtors of his Church his *Judges* in the Court of Conſcience, with Commiſſion and Authority to *bind* or to *looſe*, to *forgive* or to *retain Sins*, according to the Merits of the Cauſe, and the Diſpoſition of the Penitents. Now as no Judge can paſs Sentence with-

without having a full Knowledge of the Cauſe; which cannot be had in this Kind of Cauſes, which regard Mens Conſciences, but by their own Confeſſion; it clearly follows, that he who has made the Paſtors of his Church, the Judges of Mens Conſciences, has alſo laid an Obligation upon the Faithful to lay open the State of their Conſciences to them, if they hope to have their Sins remitted. Nor would our Lord have given to his Church the Power of *retaining Sins*, much leſs the *keys of the kingdom of heaven*, Matt. xvi. *v.* 19. if ſuch Sins as exclude Men from the Kingdom of Heaven might be remitted independently of the Keys of the Church.

Q. *Have you any other Texts of Scripture which favour the* Catholick *Doctrine and Practice of Confeſſion?*

A. Yes. We find in the old Law, which was a Figure of the Law of *Chriſt*, that ſuch as were infected with the Leproſy, which was a Figure of Sin, were obliged to ſhew themſelves to the Prieſts, and ſubject themſelves to their Judgment. See *Lev.* xiii. and xiv. and *Matt.* viii. *v.* 4. Which, according to the holy Fathers, was an Emblem of the Confeſſion of Sins in the Sacrament of Penance. And in the ſame Law a ſpecial Confeſſion of Sins was expreſly preſcribed. *Numb.* v. *v.* 6, 7. *When a Man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty: Then they ſhall confeſs their ſin which they have done.* The ſame is preſcribed in the New Teſtament, *James* v. *v.* 16. *Confeſs your faults one to another*; that is, to the Prieſts or Elders of the Church, whom the Apoſtle had ordered to be call'd for, *v.* 14. And this was evidently the Practice of the firſt Chriſtians. *Acts* xix. *v.* 18. *Many that believed, came and confeſs'd, and ſhew'd their Deeds.*

Q. *What do you mean by* Extreme Unction?

A. You

A. You have both the full Deſcription and Proof of it, *James* v. *v.* 14, 15. *Is any ſick among you, let him call for the elders* (πρεσβυτέρους, *the prieſts*) *of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.*

Q. *What is* Holy Order?

A. A Sacrament inſtituted by *Chriſt*, by which Biſhops, Prieſts, &c. are conſecrated to their reſpective Functions, and receive Grace to diſcharge them well.

Q. *When did* Chriſt *inſtitute the Sacrament of* Holy Order?

A. At his laſt Supper, when he made his Apoſtles Prieſts, by giving them the Power of conſecrating the Bread and Wine into his Body and Blood, *Luke* xxii. *v.* 19. *Do this in remembrance of me.* To which he added, after his Reſurrection, the Power of forgiving the Sins of the Penitent, *John* xx. *v.* 22, 23.

Q. *What Scripture Proof have you that* Holy Orders *give Grace to thoſe that receive them worthily?*

A. The Words of St. *Paul* to *Timothy*, whom he had ordain'd Prieſt by Impoſition of Hands. 2 *Tim.* i. *v.* 6. *Stir up the gift* (τὸ χάρισμα) *of God, which is in thee by the putting on of my hands*; *and* 1 Tim. iv. *v.* 14. *Neglect not the Gift that is in thee, which was given thee by prophecy, by the laying on of the Hands of the preſbytery.*

Q. *When was Matrimony inſtituted?*

A. It was firſt inſtituted by God Almighty in Paradiſe between our firſt Parents; and this Inſtitution was confirm'd by *Chriſt* in the new Law, *Mat.* xix. *v.* 4, 5, 6. where he concludes, *What God hath joined together let no Man put aſunder.*

Q. *How do you prove, that Matrimony is a Sacrament?*

A. Becauſe it is a Conjunction made and ſanctified by God himſelf, and not to be diſſolved by any Power

Power of Man; as being a ſacred Sign, or myſterious Repreſentation of the indiſſoluble Union of *Chriſt* and his Church. *Epheſ.* v. *v.* 31, 32. *For this cauſe ſhall a man leave his father and mother, and ſhall be joined to his wife, and they two ſhall be one fleſh. This is a great myſtery* (μυστήριον, *a Sacrament*) *but I ſpeak concerning* Chriſt *and the church,* εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν, *in* Chriſt *and in the church.*

Q. *Why does the Church not allow of the Marriage of the Clergy?*

A. Becauſe, upon their entering into Holy Orders, they make a Vow or ſolemn Promiſe to God and the Church to live continently; now the Breach of ſuch a Vow as this would be a great Sin; witneſs St. *Paul*, 1 Tim. v. *v.* 11, 22. where ſpeaking of Widows that are for marrying after having made ſuch a Vow as this, he ſays, they *have damnation becauſe they have caſt off their firſt faith*, that is, their ſolemn Engagement made to God.

Q. *But why does the Church receive none to Holy Orders, but thoſe that make this Vow?*

A. Becauſe ſhe does not think it proper, that they, who by their Office and Functions ought to be wholly devoted to the Service of God, and the Care of Souls, ſhould be diverted from theſe Duties by the Diſtractions of a married Life, 1 *Cor.* vii. *v.* 32, 33. *He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord. But he that is married, careth for the things that are of the world, how he may pleaſe his wife.*

Q. *Why does the Church make uſe of ſo many Ceremonies in adminiſtering the Sacraments?*

A. To ſtir up Devotion in the People, and Reverence to the ſacred Myſteries; to inſtruct the Faithful concerning the Effects and Graces given by the Sacraments; and to perform Things relating to God's Honour and the Salvation of Souls with a becoming Decency.

Q. *Have*

Q. *Have you any Warrant from Scripture for the Uſe of ſuch Ceremonies?*

A. Yes: We have the Example of *Chriſt*, who frequently uſed the like Ceremonies. For inſtance, in curing the Man that was deaf and dumb, *Mark* vii. *v.* 33, 34. In curing him that was born blind, *John* ix. *v.* 6, 7. In breathing upon his Apoſtles when he gave them the Holy Ghoſt, *John* xx. *v.* 22, *&c.*

CHAP. IV.

Of the Real Preſence and Tranſubſtantiation.

Q. *WHAT is the Doctrine of the* Catholick *Church in relation to this Article?*

A. We believe and profeſs, *That in the moſt holy Sacrament of the Euchariſt, there is truly, really and ſubſtantially the Body and Blood, together with the Soul and Divinity of our Lord* Jeſus Chriſt. *And that there is a Converſion (or Change) of the whole Subſtance of the Bread into his Body, and of the whole Subſtance of the Wine into his Blood: Which Converſion (or Change) the* Catholick *Church calls Tranſubſtantiation.*

Q. *What Proofs have you for this?*

A. 1*ſt*, Mat. xxvi. *v.* 26. *As they were eating, Jeſus took bread and bleſſed it, and brake it and gave it to the diſciples, and ſaid, Take, eat*; THIS IS MY BODY. *And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.* FOR THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS. Mark xiv. *v.* 22, 24. *Take, eat; This is my body---This is my blood of the new teſtament which is ſhed for many.* Luke xxii. *v.* 19. *This is my body which is given for you: this do in remembrance of me.*

---*This cup is the new teſtament in my blood which is ſhed for you.* 1 Cor. xi. *v.* 24, 25. *Take, eat; This is my body which is broken for you---This cup is the new teſtament in my blood.* Which Words of *Chriſt*, repeated in ſo many Places, cannot be verified, without offering Violence to the Text, any other way than by a real Change of the Bread and Wine into his Body and Blood.

2*dly*, 1 Cor. x. *v.* 16. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?* Which Interrogation of the Apoſtle is certainly equivalent to an Affirmation; and evidently declares, that in the bleſſed Sacrament we really receive the Body and Blood of *Chriſt*.

3*dly*, 1 Cor. xi. *v.* 27, 29. *Whoſoever ſhall eat this bread or drink the cup of the Lord unworthily, ſhall be* GUILTY OF THE BODY AND BLOOD OF THE LORD---*He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf,* NOT DISCERNING THE BODY OF OUR LORD. Now how ſhould a Perſon be *guilty of the Body and Blood of the Lord*, by receiving unworthily; if what he received were only Bread and Wine, and not *the body and blood of our Lord?* Or where ſhould be the Crime of *not diſcerning the Body of our Lord*, if the *Body of our Lord* were not there?

4*thly*, John vi. *v.* 51, &c. *The bread that I will give is my fleſh, which I will give for the life of the world. The Jews therefore ſtrove amongſt themſelves, ſaying, How can this Man give us his fleſh to eat? Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt Day.* FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED. *He that eateth my fleſh, and drinketh my blood,*

blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead: he that eateth of this bread ſhall live for ever.

Hence the *Proteſtants*, in their Catechiſm in the Common Prayer-Book, are forced to acknowledge, *that the Body and Blood of* Chriſt *are* verily *and indeed taken and received by the Faithful in the Lord's Supper*. Now how that can be *verily and indeed taken and receiv'd*, which is not *verily and indeed* there, is a greater Myſtery than Tranſubſtantiation.

The literal Senſe is hard to Fleſh and Blood:
But Nonſenſe never can be underſtood.
Dryden *Hind.* and *Panth.*

Q. *Are we not commanded*, Luke xxii. *v.* 19. *to receive the Sacrament in* remembrance of *Chriſt?*

A. Yes, we are: And St. *Paul*, 1 Cor. xi. *v.* 26. lets us know what it is that is to be the Object of our Remembrance when we receive, when he tells us, *Ye do ſhew* (or *ſhew forth*) *the Lord's Death till he comes.* But this *Remembrance* is no ways oppoſite to the real Preſence of *Chriſt*'s Body and Blood: On the contrary, what better Remembrance can there be of *Chriſt*'s Death and Paſſion, than to receive under the ſacramental Veils the ſame Body and Blood in which he ſuffered for us?

Q. *Why then do you blame* Proteſtants *for taking this Sacrament in* Remembrance *of* Chriſt?

A. We don't blame them for taking it in *Remembrance* of him: But we blame them for taking it as a *bare Remembrance*, ſo as to exclude the Reality of his Body and Blood. That is, we blame them for taking the *Remembrance* and leaving out the Subſtance; whereas the Words of *Chriſt* require that they ſhould acknowledge both.

Q. *But how is it poſſible that the Sacrament ſhould contain the real Body and Blood of* Chriſt?

A. Becauſe nothing is impoſſible to the Almighty; and it is the higheſt Raſhneſs, not to ſay Blaſphemy, for poor Worms of the Earth to diſpute the Power of God: *Since the literal Spirit will not ſuffer his Holy one to ſee corruption" & every one knows that the consecrated bread & wine doth corrupt, whether it be used or whether it be kept. It is blasphemy for poor worms of the earth to* [illegible] *that the bread & wine is the actual body &*

CHAP. V.

Of Communion in one Kind.

Q. *WHAT is the Doctrine of the Church as to this Point?*

A. We profeſs, *that under either Kind alone* Chriſt *is received whole and entire, and a true Sacrament.*

Q. *What Proof have you for this?*

A. Becauſe, as we have ſeen in the foregoing Chapter, the Bread by Conſecration is truly and really changed into the Body of *Chriſt*, and the Wine into his Blood: Now both Faith and Reaſon tell us, that the living Body of the Son of God cannot be without his Blood, nor his Blood without his Body: Nor his Body and Blood without his Soul and Divinity. 'Tis true, he ſhed his Blood for us in his Paſſion; and his Soul at his Death was parted from his Body: But now he is riſen from the Dead immortal and impaſſible, and can ſhed his Blood no more, nor die any more. *Chriſt being raiſed from the dead*, ſays the Apoſtle, *Rom.* vi. *v.* 9. *dieth no more*; *death hath no more Dominion over him.* Therefore whoſoever receives the Body of *Chriſt*, receives *Chriſt* himſelf whole and entire; there is no receiving him by Parts.

Q. *But does not* Chriſt *ſay*, John vi. *v.* 53. Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you?

A. True. *If we are to take the words literally of the wine in the cup? why then not drink the cup instead*

A. True. But according to the *Catholick* Doctrine we do this, tho' we receive under one Kind alone, becauſe under either Kind we receive both the Body and Blood of *Chriſt*: Whereas our Adverſaries that make this Objection receive neither one nor the other, but only a little Bread and Wine. Beſides, this Objection does not ſound well in *Proteſtants* Mouths, becauſe they ſay thoſe Words of *Chriſt* were not ſpoken of the Sacrament, but only of Faith.

Q. *Are not all* Chriſtians *commanded to drink of the Cup*, Mat. xxvi. *v.* 27. Drink ye all of it.

A. No: That Command was only addreſs'd to the twelve Apoſtles, who were *the all* that were then preſent, *and they all drank of it*, Mark xiv. *v.* 23.

Q. *How do you prove, that thoſe Words are not to be underſtood as a Command directed to all* Chriſtians?

A. Becauſe the Church of *Chriſt*, which is the beſt Interpreter of his Word, never underſtood them ſo; and therefore from the very Beginning, on many Occaſions, ſhe gave the Holy Communion in one Kind, for inſtance to Children, to the Sick, to the Faithful in Time of Perſecution, to be carried Home with them, &c. as appears from the moſt certain Monuments of Antiquity.

Q. *But are not the Faithful thus deprived of a great Part of the Grace of this Sacrament?*

A. No; becauſe under one Kind they receive the ſame as they would do under both; inaſmuch as they receive *Chriſt* himſelf whole and entire, the Author and Fountain of all Graces.

Q. *Why then ſhould the Prieſt in the Maſs receive in both Kinds any more than the reſt of the Faithful?*

A. Becauſe the Maſs being a Sacrifice, in which, by the Inſtitution of our Lord, the ſhedding of his Blood and his Death was to be in a lively manner

repreſented; it is requiſite that the Prieſt, who as the Miniſter of *Chriſt* offers this Sacrifice, ſhould, for the more lively repreſenting of the Separation of *Chriſt*'s Blood from his Body, conſecrate and receive in both Kinds, as often as he ſays Maſs. Whereas at other times, neither Prieſt, nor Biſhop, nor Pope himſelf, even upon their Death-bed, receives any otherwiſe than the reſt of the Faithful, *viz.* in one Kind only.

Q. *Have you any Texts of Scripture that favour Communion in one Kind?*

A. Yes. 1*ſt*, All ſuch Texts as promiſe everlaſting Life to them that receive, tho' but in *one Kind*; as, John vi. *v.* 51. *The bread that I will give is my fleſh, which I will give for the life of the world.* V. 57. *He that eateth me, even he ſhall live by me.* V. 58. *He that eateth of this bread, ſhall live for ever.*

2*dly*, All ſuch Texts as make mention of the Faithful receiving the Holy Communion, under the Name of *Breaking of Bread*, without any mention of the Cup; as, *Acts* ii. *v.* 42. *They continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread and in prayers.* V. 46. *Continuing daily with one accord in the temple, and breaking bread from houſe to houſe.* Acts xx. *v.* 7. *Upon the firſt day of the week when the diſciples came together to break bread.* Luke xxiv. *v.* 30, 31. *He took bread and bleſſed it, and brake and gave to them, and their eyes were opened and they knew him, and he vaniſhed out of their ſight.* 1 Cor. x. *v.* 17. *We being many, are one bread, and one body, for we are all partakers of that one bread.*

3*dly*, 1 Cor. xi. *v.* 27. Where the Apoſtle declares, that whoſoever receives under either Kind unworthily, is guilty both of the Body and Blood of *Chriſt*. *Whoſoever ſhall eat this bread, or drink*

drink (ἢ πίνῃ) *this cup of the Lord unworthily, ſhall be guilty of the body and blood of our Lord.* Where the *Proteſtant* Tranſlators have evidently corrupted the Text by putting in *and drink* inſtead of *or drink*, as it is in the Original.

Q. *What are the Reaſons why the Church does not give the Communion to all her Children in both Kinds!*

A. 1*ſt*, Becauſe of the Danger of ſpilling the Blood of *Chriſt*, which could hardly be avoided, if all were to receive the Cup. 2*dly*, Becauſe, conſidering how ſoon Wine decays, the Sacrament could not well be kept for the Sick in both Kinds. 3*dly*, Becauſe ſome Conſtitutions can neither endure the Taſte nor Smell of Wine. 4*thly*, Becauſe true Wine in ſome Countries is very hard to be met with. 5*thly*, In fine, in Oppoſition to thoſe Hereticks that deny that *Chriſt* is receiv'd whole and entire under either Kind.

CHAP. VI.

Of the Maſs.

Q. *WHAT is the* Catholick *Doctrine as to the Maſs?*

A. That *in the Maſs there is offer'd to God a true, proper and propitiatory Sacrifice for the Living and the Dead.*

Q. *What do you mean by the Maſs?*

A. The Conſecration and Oblation of the Body and Blood of *Chriſt* under the ſacramental Veils or Appearances of Bread and Wine: So that the Maſs was inſtituted by *Chriſt* himſelf at his laſt Supper: *Chriſt* himſelf ſaid the firſt Maſs; and ordain'd that his Apoſtles and their Succeſſors ſhould do the like. *Do this in remembrance of me*, Luke xxii. 19.

Q. *What do you mean by a* propitiatory *Sacrifice?*

A. A

A. A Sacrifice for obtaining *Mercy*, or by which God is moved to *Mercy*.

Q. *How do you prove that the Maſs is ſuch a Sacrifice?*

A. Becauſe in the Maſs *Chriſt* himſelf, as we have ſeen, *Chap.* 4. is really preſent, and by Virtue of the Conſecration is there exhibited and preſented to the eternal Father under the ſacramental Veils, which by their ſeparate Conſecration repreſent his Death. Now what can more move God to Mercy, than the Oblation of his only Son there really preſent, and under this Figure of Death repreſenting to his Father that Death which he ſuffered for us?

Q. *What Scripture do you bring for this?*

A. The Words of Conſecration as they are related by St. *Luke*, Chap. xxii. *v.* 19, 20. *This is my body which is given for you---This cup is the new teſtament in my blood which* (Cup) *is ſhed for you.* For if the Cup be ſhed for us, that is, for our Sins, it muſt needs be *Propitiatory*, at leaſt by applying to us the Fruits of the *bloody Sacrifice* of the Croſs.

Q. *What other Text of the Scripture do the Fathers apply to the Sacrifice of the Maſs?*

A. 1. The Words of God in the firſt Chapter of the Prophet *Malach.* v. 10, 11. where rejecting the *Jewiſh* Sacrifices, he declares his Acceptance of that Sacrifice or *pure Offering* which ſhould be made to him in every Place among the *Gentiles*. 2*dly*, Thoſe Words of the Pſalmiſt, *Pſ.* cx. *v.* 4. *Thou art a Prieſt for ever according to the Order of* Melchiſedech: Why according to the Order of *Melchiſedech*, ſay the holy Fathers, but by reaſon of the Sacrifice of the Euchariſt prefigur'd by that Bread and Wine offer'd by *Melchiſedech*, Gen. xiv. *v.* 18.

Q. *Why does the Church celebrate the Maſs in the* Latin, *which the People for the moſt part do not underſtand?*

A. 1. Be-

A. 1*ſt*, Becauſe it is the ancient Language of the Church uſed in the publick Liturgy in all Ages in the weſtern Parts of the World. 2*dly*, For a greater Uniformity in the publick Worſhip; that ſo a *Chriſtian*, in whatſoever Country he chances to be, may ſtill find the Liturgy perform'd in the ſame Manner and in the ſame Language to which he is accuſtom'd at home. 3*dly*, To avoid the Changes which all vulgar Languages are daily expoſed to. 4*thly*, Becauſe the Maſs being a Sacrifice which the Prieſt as Miniſter of *Chriſt* is to offer; and the Prayers of the Maſs being moſtly fitted for this End, it is enough that they be in a Language which he underſtands. Nor is this any ways injurious to the People, who are inſtructed to accompany him in every Part of this Sacrifice by Prayers accommodated to their Devotion, which they have in their ordinary Prayer-Books.

Q. *What is the beſt Manner of hearing Maſs?*

A. The Maſs being inſtituted for a ſtanding Memorial of *Chriſt*'s Death and Paſſion, and being in Subſtance the ſame Sacrifice as that which *Chriſt* offer'd upon the Croſs, becauſe both the Prieſt and the Victim is the ſame *Jeſus Chriſt*; there can be no better Manner of hearing Maſs than by meditating on the Death and Paſſion of *Chriſt* there repreſented; and putting one's ſelf in the ſame Diſpoſitions of Faith, Love, Repentance, *&c.* as we ſhould have endeavour'd to excite in ourſelves had we been preſent at his Paſſion and Death on Mount *Calvary?*

Q. *What are the Ends for which this Sacrifice is offer'd to God?*

A. Principally theſe four, which both Prieſt and People ought to have in View. 1. For God's own Honour and Glory. 2. In Thankſgiving for all his Bleſſings conferr'd on us thro' *Jeſus Chriſt* our Lord. 3. In Satisfaction for our Sins thro' his Blood. 4. For obtaining Grace and all neceſſary Bleſſings from God.

CHAP.

CHAP. VII.

Of Purgatory.

Q. *WHAT is the Doctrine of the Church, as to this Point?*

A. We *conſtantly hold, that there is a Purgatory; and that the Souls therein detain'd are helped by the Suffrages of the Faithful:* That is, by the Prayers and Alms offer'd for them, and principally by the holy Sacrifice of the Maſs.

Q. *What do you mean by Purgatory?*

A. A middle State of Souls which depart this Life in God's Grace, yet not without ſome leſſer Stains or Guilt of Puniſhment, which retards them from entering Heaven. But as to the particular Place where theſe Souls ſuffer, or the Quality of the Torments which they ſuffer, the Church has decided nothing.

Q. *What Sort of* Chriſtians *then go to Purgatory?*

A. 1*ſt*, Such as die guilty of leſſer Sins, which we commonly call *Venial*; as many Chriſtians do, who, either by ſudden Death or otherwiſe, are taken out of this Life before they have repented for theſe ordinary Failings. 2*dly*, Such as having been formerly guilty of greater Sins, have not made full Satisfaction for them to the divine Juſtice.

Q. *Why do you ſay, that thoſe who die guilty of leſſer Sins go to Purgatory?*

A. Becauſe ſuch as depart this Life before they have repented for theſe venial Frailties and Imperfections, cannot be ſuppoſed to be condemn'd to the eternal Torments of Hell, ſince the Sins of which they are guilty are but ſmall, which even God's beſt Servants are more or leſs liable to. Nor can they go ſtrait to Heaven in this State, becauſe the Scripture aſſures us, *Revel.* xxi. *v.* 27. *There ſhall in no wiſe enter thither any thing that defileth.*

Now

Now every Sin, be it ever ſo ſmall, certainly *defileth* the Soul. Hence our Saviour aſſures us, that we are to render an Account *even for every idle word*, Mat. xii. *v.* 36.

Q. *Upon what then do you ground your Belief of Purgatory?*

A. Upon Scripture, Tradition and Reaſon.

Q. *How upon Scripture?*

A. Becauſe the Scripture in many Places aſſures us, that *God will render to every one according to his works*, Pſ. lxii. *v.* 12. *Mat.* xvi. *v.* 27. *Rom.* ii. *v.* 6. *Revel.* xxii. *v.* 12. Now this would not be true, if there were no ſuch Thing as Purgatory; for how would God render to every one according to his Works, if ſuch as die in the Guilt of any even the leaſt Sin, which they have not taken care to blot out by Repentance, would nevertheleſs go ſtrait to Heaven?

Q. *Have you any other Text which the Fathers and Eccleſiaſtical Writers interpret of Purgatory?*

A. Yes, 1 *Cor.* iii. *v.* 13, 14, 15. *Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be reveal'd by fire. And the fire ſhall try every man's work of what ſort it is. If any man's work abide which he hath built thereupon* [that is, upon the Foundation, which is *Jeſus Chriſt*, v. 11.] *he ſhall receive a reward. If any man's work ſhall be burnt, he ſhall ſuffer loſs:* BUT HE HIMSELF SHALL BE SAVED, YET SO AS BY FIRE. From which Text it appears, that ſuch as both in their Faith, and in the Practice of their Lives, have ſtuck to the Foundation, which is *Jeſus Chriſt*, ſo as not to forfeit his Grace by mortal Sin; tho' they have otherwiſe been guilty of great Imperfections, by building *Wood*, *Hay* and *Stubble* (v. 12.) upon this Foundation; it appears, I ſay, that ſuch as theſe, according to the Apoſtle, muſt paſs thro' a fiery Trial, at the Time that *every man's work ſhall be made manifeſt*;

feſt; which is not till the next Life; and that they ſhall be *ſaved* indeed, *yet ſo as by Fire*, that is, by paſſing firſt thro' Purgatory.

2*dly*, Mat. v. *v.* 25, 26. *Agree with thine adverſary quickly, whilſt thou art in the way with him: Leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon, Verily, I ſay unto thee, thou ſhalt by no means come out thence till thou haſt paid the uttermoſt farthing.* Which Text St. *Cyprian*, one of the moſt ancient Fathers, underſtands of the Priſon of Purgatory, *Epiſt.* 52. *ad Antonianum.*

3*dly*, Mat. xii. *v.* 32. *Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.* Which laſt Words plainly imply, that ſome Sins which are not forgiven in this World may be forgiven in the World to come: Otherwiſe why ſhould our Saviour make any mention of Forgiveneſs in the World to come? Now if there may be Forgiveneſs of Sins in the World to come, there muſt be a Purgatory; for in Hell there is no Forgiveneſs, and in Heaven no Sin.

Beſides, a middle Place is alſo imply'd, 1 *Pet.* iii. *v.* 18, 19, 20. where *Chriſt* is ſaid by his Spirit to have gone and *preach'd to the ſpirits in priſon which ſome time were diſobedient*, &c. Which Priſon could be no other than Purgatory: For as to the Spirits that were in the Priſon of Hell, *Chriſt* certainly did not go to preach to them.

Q. *How do you ground the Belief of Purgatory upon Tradition?*

A. Becauſe both the *Jewiſh* Church long before our Saviour's Coming, and the *Chriſtian* Church from the very Beginning in all Ages and all Nations, have offer'd Prayers and Sacrifice for the Repoſe and Relief of the Faithful departed: As appears in regard to the *Jews* from 2 *Macchab.* xii. where this Practice

is

is approv'd of, which Books of *Machabees*, the Church, ſays St. *Auguſtin*, *L.* 18. *de Civ. Dei*, *c.* 36, accounts canonical, tho' the *Jews* do not. And in regard to the *Chriſtian* Church, the ſame is evident from all the Fathers, and the moſt ancient Liturgies. Now ſuch Prayers as theſe evidently imply the Belief of a Purgatory: For Souls in Heaven ſtand in no need of our Prayers, and thoſe in Hell cannot be better'd by them.

Q. *How do you ground the Belief of Purgatory upon Reaſon?*

A. Becauſe Reaſon clearly teaches theſe two Things. 1*ſt*, That all and every Sin, how ſmall ſoever, deſerves Puniſhment. 2*dly*, that ſome Sins are ſo ſmall, either through the Levity of the Matter, or for want of full Deliberation in the Action, as not to deſerve eternal Puniſhment. From whence it is plain, that beſides the Place of eternal Puniſhment, which we call Hell, there muſt be alſo a Place of temporal Puniſhment for ſuch as die in little Sins, and this we call Purgatory.

CHAP. VIII.

Of the Veneration and Invocation of Saints.

Q. *WHAT is the* Catholick *Doctrine touching the Veneration and Invocation of Saints?*

A. We are taught, 1*ſt*. That there is an Honour and Veneration due to the Angels and Saints. 2*dly*, That they offer up Prayers to God for us. 3*dly*, That it is good and profitable to invoke them, that is, to have recourſe to their Interceſſion and Prayers. 4*thly*, That their Relicks are to be had in Veneration.

SECT. I. *Of the Veneration of the Angels and Saints.*

Q. *How do you prove, that there is an Honour and Veneration due to the Angels and Saints?*

A. Becauſe they are God's Angels and Saints, that is to ſay, moſt faithful Servants, Courtiers, Friends and Favourites of the King of Kings, who, having highly honoured him, are now highly honoured by him, as he has promis'd, 1 *Sam.* ii. *v.* 30. *Them that honour me I will honour.*

2*dly*, Becauſe they have received from their Lord moſt eminent and ſupernatural Gifts of *Grace* and *Glory*, which make them truly worthy of our Honour and Veneration, and therefore we give it them as their due, according to that of the Apoſtle, *Rom.* xiii. *v.* 7. *Honour to whom honour is due.*

3*dly*, Becauſe the Angels of God are our Guardians, Tutors and Governors; as appears from many Texts of Scripture, Pſ. xci. *v.* 11, 12. *He ſhall give his angels charge over thee to keep thee in all thy ways: they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* Mat. xviii. *v.* 10. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father that is in heaven.* Heb. i. *v.* 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation.* 'Tis therefore evidently the Will of God that we ſhould have a religious Veneration for theſe heavenly Guardians. Exodus xxiii. *v.* 20, 21. *Behold I ſend an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, aud obey his voice, provoke him not, for my name is in him.*

4*thly*, Becauſe God has promis'd to his Saints a Power over all Nations, Rev. ii. *v.* 26, 27. *He that*

that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he ſhall rule them with a rod of iron---even as I received of my Father. Rev. v. *v.* 10. *Thou haſt made us unto our God kings and prieſts, and we ſhall reign on the earth.* Therefore all Nations ought to honour the Saints, as having receiv'd from God this kingly Power over them.

5*thly*, Becauſe we have Inſtances in Scripture of Honour and Veneration paid to the Angels by the Servants of God: See *Joſhua* v. *v.* 14, 15.

6*thly*, Becauſe the Church in all Ages has paid this Honour and Veneration to the Saints by erecting Churches and keeping Holidays in their Memory: A Practice which the *Engliſh* Proteſtants have alſo retain'd.

Q. *Do you then worſhip the Angels and Saints as Gods, or give them the honour that belongs to God alone?*

A. No, God forbid: For this would be a high Treaſon againſt his divine Majeſty.

Q. *What is the Difference between the Honour which you give to God, and that which you give to the Saints?*

A. There is no Compariſon between the one and the other. We honour God with a ſoveraign Honour, as the ſupreme Lord and Creator of all Things, as our firſt Beginning and our laſt End: We believe *in him alone*; we hope in him alone; we love him above all Things. To him alone we pay our Homage of divine Adoration, Praiſe and Sacrifice: But as for the Saints and Angels, we only reverence them with an inferior Honour, as *belonging to him, for his ſake*, and *upon Account of the Gifts which they have received from him.*

Q. *Do you not give a particular Honour to the Virgin* Mary?

A. Yes we do, by reaſon of her eminent Dignity of *Mother of God*, for which *all generations ſhall call*

her bleſſed, Luke i. *v.* 48. As alſo by reaſon of that Fulneſs of Grace which ſhe enjoyed in this Life, and the ſublime Degree of Glory to which ſhe is raiſed in Heaven. But ſtill even this Honour which we give to her is infinitely inferior to that which we pay to God, to whom ſhe is indebted for all her Dignity, Grace and Glory.

SECT. 2. *That the Saints and Angels pray to God for us.*

Q. *How do you prove this?*

A. 1*ſt*, From *Zechariah* i. *v.* 12. where the Prophet heard an Angel praying for *Jeruſalem* and the Cities of *Judah*, *The Angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?*

2*dly*, From *Revel.* v. *v.* 8. *The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of ſaints.* And *Rev.* viii. *v.* 4. *The ſmoke of the incenſe with the prayers of the ſaints aſcended up before God out of the angel's hand.* From which Texts it is evident, that both the Saints and Angels offer up to God the Prayers of the Saints, that is, of the Faithful upon Earth.

3*dly*, Becauſe we profeſs in the Creed *the Communion of Saints*; and St. *Paul*, *Heb.* xii. *v.* 22, 23, 24, ſpeaking to the Children of the Church of *Chriſt*, tells them, that they have a Fellowſhip with the Saints in Heaven; *You are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and Church of the firſt-born which are written in heaven, and to the ſpirits of juſt men made perfect*, and to *Jeſus* the *Mediator*, *&c.* Therefore the Children of the Church of *Chriſt* upon Earth

are

are Fellow-members with the Saints in Heaven of the ſame Body under the ſame Head which is *Chriſt Jeſus*. Hence the ſame Apoſtle, *Galat.* iv. *v.* 26. calls the heavenly *Jeruſalem our Mother*; and, *Epheſ.* ii. *v.* 19. tells us, that we are *fellow-citizens with the ſaints*. Therefore the Saints in Heaven have a Care and Solicitude for us as being Members of the ſame Body, it being the Property of the Members of the ſame Body to be ſolicitous for one another, 1 *Cor.* xii. *v.* 25, 26. Conſequently the Saints in Heaven pray for us.

4*thly*, Becauſe, according to the Doctrine of the Apoſtle, 1 *Cor.* xiii. *v.* 8. it is the Property of the Virtue of Charity not to be loſt in Heaven, as Faith and Hope are there loſt; *Charity*, ſaith St. *Paul*, *never faileth*. On the contrary, this heavenly Virtue is perfected in Heaven, where by ſeeing God Face to Face the Soul is inflamed with a moſt ardent Love for God, and for his ſake loves exceedingly his Children, her Brethren here below: How then can the Saints in Heaven, having ſo perfect a Charity for us, not pray for us, ſince the very firſt Thing that Charity prompts a Perſon to do, is to ſeek to ſuccour and aſſiſt thoſe whom he loves?

5*thly*, Becauſe we find, *Luke* xvi. *v.* 27, 28. the rich Glutton in Hell petitioning in favour of his five Brethren here upon Earth: How much more are we to believe, that the Saints in Heaven interceed for their Brethren here?

6*thly*, Becauſe, *Revel.* vi. *v.* 10. the Souls of the Martyrs pray for Juſtice againſt their Perſecutors who had put them to death: How much more do they pray for Mercy for the faithful Children of the Church?

7*thly*, In fine, Becauſe our Lord, *Luke* xvi. *v.* 9. tells us, *make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations*. Where he gives us to underſtand, that the Servants of God, whom we

have help'd by our Alms, after themſelves have got to Heaven, help and aſſiſt us to enter into that everlaſting Kingdom.

SECT. 3. *Of the Invocation of Saints.*

Q. *What do you mean by the Invocation of Saints?*

A. I mean ſuch Petitions or Requeſts as are made to deſire their Prayers and Interceſſion for us.

Q. *Do Catholicks pray to Saints?*

A. If by *praying to Saints*, you mean addreſſing ourſelves to them as to the Authors or Diſpoſers of Grace and Glory, or, in ſuch Manner as to ſuppoſe that they have any Power to help us independently of God's good Will and Pleaſure, we don't *pray to them:* But condemn all ſuch Addreſſes as ſuperſtitious and impious. But if, by *praying to Saints*, you mean no more than deſiring them to pray to God for us, in this Senſe we hold it both good and profitable to *pray to the Saints.*

Q. *How do you prove, that it is good and profitable to deſire the Saints and Angels in Heaven to pray to God for us?*

A. Becauſe it is good and profitable to deſire the Servants of God here upon Earth to pray for us: *For the prayer of a righteous man availeth much, James* v. *v.* 16. *Moſes* by his Prayers obtained Mercy for the Children of *Iſrael*, *Exod.* xxxii. *v.* 11, 14. And *Samuel* by his Prayers defeated the *Philiſtines*, 1 *Samuel* vii. *v.* 8, 9, 10. Hence St. *Paul* in almoſt all his Epiſtles deſires the Faithful to pray for him, *Rom.* xv. *v.* 30. *Eph.* vi. *v.* 18, 19. 1 *Theſſ.* v. *v.* 25. *Heb.* xiii. *v.* 13. And God himſelf, *Job* xlii. *v.* 8. commanded *Eliphaz* and his two Friends to go to *Job*, that *Job* ſhould pray for them, promiſing to accept of his Prayers. Now if it be acceptable to God, and good and profitable to ourſelves, to ſeek the Prayers and Interceſſion of God's Servants here on Earth; muſt it not be much more ſo

to

to ſeek the Prayers and Interceſſion of the Saints in Heaven; ſince both their Charity for us, and their Credit and Intereſt with God, is much greater now than when they were here upon Earth?

Q. *But does it not argue a want of Confidence in the infinite Goodneſs of God, and the ſuperabounding Merits of* Jeſus Chriſt *our Redeemer, to addreſs ourſelves to the Saints for their Prayers and Interceſſion?*

A. No more than to addreſs ourſelves to our Brethren here below, as Proteſtants do when they deſire the Prayers of the Congregation; ſince we deſire no more of the Saints than what we deſire of our Brethren here below, *viz.* that they would pray for us, and with us, to the infinite Goodneſs of God, who is both our Father and their Father, our Lord and their Lord, by the Merits of his Son *Jeſus Chriſt*, who is both our Mediator and their Mediator. For tho' the Goodneſs of God and the Merits of *Chriſt* be infinite, yet as this is not to exempt us from frequent Prayer for ourſelves, ſo much recommended in Scripture, ſo 'tis no Reaſon for our being backward in ſeeking the Prayers of others, whether in Heaven or Earth, that ſo God may have the Honour, and we the Benefit, of ſo many more Prayers.

Q. *But is there no Danger, by acting thus, of giving to the Saints the Honour which belongs to God alone?*

A. No; 'tis evident, that to deſire the Prayers and Interceſſion of the Saints is by no means giving them an Honour which belongs to God alone: So far from it, that it would even be a Blaſphemy to beg of God to *pray for us*; becauſe whoſoever deſires any one to *pray for him* for the obtaining of a Grace or Bleſſing, ſuppoſes the Perſon to whom he thus addreſſes himſelf to be inferior and dependent of ſome other by whom this Grace or Bleſſing is to be beſtowed.

Q. *Have you any Reaſon to think that the Saints and Angels have any Knowledge of your Addreſſes or Petitions made to them?*

A. Yes,

A. Yes, we have. 1*ſt*, Becauſe our Lord aſſures us, *Luke* xv. *v.* 10. That *there is joy in the preſence of the angels of God, over one ſinner that repenteth.* For if they rejoice at our Repentance, conſequently they have a Knowledge of our Repentance; and if they have a Knowledge of our Repentance, what Reaſon can we have to doubt of their knowing our Petitions alſo? And what is here ſaid of the Angels is alſo to be underſtood of the Saints, of whom our Lord tells us, *Luke* xx. *v.* 36. that *they are equal unto the angels.*

2*dly*, Becauſe the Angels of God, who, as we have already ſeen, are our *Guardians*, are always amongſt us, and therefore cannot be ignorant of our Requeſts; eſpecially ſince, as we have alſo ſeen from *Rev.* v. *v.* 8. and viii. *v.* 4. both Angels and Saints offer up our Prayers before the Throne of God, and therefore muſt needs know them.

3*dly*, Becauſe it appears from *Rev.* xi. *v.* 15. and *Rev.* xix. *v.* 1 and 2. that the Inhabitants of Heaven know what paſſeth upon Earth. Hence St. *Paul*, 1 *Cor.* iv. *v.* 9. ſpeaking of himſelf and his Fellow-Apoſtles, ſaith, *We are made a ſpectacle unto the world, and to angels, and to men.*

4*thly*, We cannot ſuppoſe that the Saints and Angels, who enjoy the Light of Glory, can be ignorant of ſuch Things, as the Prophets and Servants of God in this World have often known by the Light of Grace, and even the very Devils by the Light of Nature alone: Since the Light of Glory is ſo much more perfect than the Light of Grace or Nature, according to the Apoſtle, 1 *Cor.* xiii. *v.* 12. *For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known:* That is, by a moſt perfect Knowledge. Hence, 1 *John* iii. *v.* 2. it is written, *we ſhall be like him* (God) *for we ſhall ſee him as he is.* Now it is certain, that the Servants of God in this World, by a ſpecial Light of Grace, have often known Things

Things that paſs'd at a great Diſtance, as *Eliſha*, 2 *Kings* v. knew what paſs'd between *Naaman* and his Servant *Gehazi*, and 2 *Kings* vi. what was done in the King of *Syria* his private Chamber. 'Tis alſo certain, that the Devils, by the mere Light of Nature, know what paſſes amongſt us, as appears by the Correſpondence they hold with Magicians, and by their being our Accuſers, *Rev.* xii. *v.* 10. Therefore we cannot reaſonably queſtion, but that the Saints in Heaven know the Petitions which we addreſs unto them.

5*thly*, In fine, becauſe it is weak Reaſoning to argue from our corporal Hearing (the Object of which being *Sound*, that is, a Motion or Undulation of the Air, cannot reach beyond a certain Diſtance) to the Hearing of Spirits, which is independent on Sound, and conſequently independent of Diſtance: Tho' the Manner of it be hard enough to explicate to thoſe who know no other Hearing but that of the corporal Ear.

Q. *Have you any other Warrant in Scripture for the Invocation of Angels and Saints?*

A. Yes; we have the Example of God's beſt Servants. Thus *Jacob*, Gen. xlviii. *v.* 15, 16. begs the Bleſſing of his Angel Guardian for his two Grandſons, *Ephraim* and *Manaſſeh*. *God before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long until this Day, the angel which redeemed me from all evil, bleſs the lads.* The ſame *Jacob*, Hoſea xii. *v.* 4. *wept and made ſupplication to an angel.* And St. *John*, Rev. i. *v.* 4. writing to the ſeven Churches of *Aſia*, petitions for the Interceſſion of the ſeven chief Angels in their Favour. *Grace be unto you and peace from him, which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne.*

SECT. 4. *Of Relicks.*

Q. *What do you mean by* Relicks?

A. The

A. The Bodies or Bones of Saints; or any Thing elſe that has belong'd to them.

Q. *What Grounds have you for paying a Veneration to the Relicks of the Saints?*

A. Beſides the ancient Tradition and Practice of the firſt Ages, atteſted by the beſt Monuments of Antiquity, we have been warranted to do ſo by many illuſtrious Miracles done at the Tombs and by the Relicks of the Saints (ſee St. *Auguſtin*, L. 22. *Of the City of God*, cap. 8.) Which God, who is Truth and Sanctity itſelf, would never have effected, if this Honour paid to the precious Remnants of his Servants were not agreeable to him.

Q. *Have you any Inſtances in Scripture of Miracles done by Relicks?*

A. Yes, we read 2 *Kings* xiii. *v.* 21. of a dead Man rais'd to Life by the Bones of the Prophet *Eliſha:* And *Acts* xix. *v.* 12. *From the body of Paul were brought unto the ſick handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.*

CHAP. IX.
Of Images.

Q. *WHAT is your Doctrine as to Images?*

A. We hold that the Images or Pictures of *Chriſt*, of his bleſſed Mother ever Virgin, and of other Saints, are to be had and retain'd; and that due Honour and Veneration is to be given them.

Q. *Do you not worſhip Images?*

A. No, by no means, if by *Worſhip* you mean *divine Honour:* For this we don't give to the higheſt Angel or Saint, nor even to the Virgin *Mary*, much leſs to Images.

Q. *Do you not pray to Images?*

A. No,

A. No, we don't: Becauſe, as both our Catechiſm and common Senſe teaches us, *They can neither ſee, nor hear, nor help us.* Doway Catechiſm.

Q. *Why then do you pray before an Image or Crucifix?*

A. Becauſe the Sight of a good Picture or Image, for Example, of *Chriſt* upon the Croſs, helps to enkindle Devotion in our Hearts towards him that has loved us to that Exceſs, as to lay down his Life for the Love of us.

Q. *Are you not taught to put your Truſt and Confidence in Images, as the Heathens did in their Idols; as if there were a certain Virtue, Power or Divinity reſiding in them.*

A. No, we are expreſly taught the contrary by the Council of *Trent*, Seſſion 25.

Q. *How do you prove, that it is lawful to make or keep the Images of* Chriſt *and his Saints?*

A. Becauſe God himſelf commanded *Moſes*, Exod. xxv. *v.* 18, 19, 20, 21. to make two Cherubims of beaten Gold, and place them at the two Ends of the Mercy-ſeat over the Ark of the Covenant in the very Sanctuary. *And there*, ſays he, *v.* 22. *will I meet with thee, and I will commune with thee from above the mercy-ſeat, from between the two Cherubims which are upon the ark of the teſtimony, of all things which I will give thee in commandment unto the Children of Iſrael.* God alſo commanded, *Numb.* xxi. *v.* 8, 9. a Serpent of Braſs to be made, for the healing of thoſe who were bit by the fiery Serpents: Which Serpent was an Emblem of *Chriſt*, John iii. *v.* 14, 15.

Q. *But is it not forbidden*, Exod. xx. *v.* 4. to make the likeneſs of any thing in Heaven above, or in the Earth beneath, or in the waters under the earth?

A. It is forbidden *to make to ourſelves* any ſuch Image or Likeneſs; that is to ſay, to make it our God, or put our Truſt in it, and give it the Honour which belongs to God: Which is explain'd by the following

ing Words, *Thou ſhalt not bow down thyſelf to them*, (that is, *thou ſhalt not adore them*, for ſo both the *Septuagint* and *Vulgate* tranſlate it) *nor ſerve them.* Otherwiſe, if all Likeneſſes were forbid by this Commandment, we ſhould be obliged to fling down our Sign-poſts, and deface the King's Coin.

Q. *What Kind of Honour do* Catholicks *give to the Images of* Chriſt *and his Saints?*

A. A *relative Honour.*

Q. *What do you mean by a* relative Honour?

A. By a *relative Honour*, I mean an Honour which is given to a Thing, not for any intrinſick Excellence or Dignity in the Thing itſelf, but barely for the Relation it has to ſomething elſe; as when the Courtiers bow to the Chair of State, or *Chriſtians* to the Name of *Jeſus*, which is an Image or Remembrance of our Saviour to the Ear, as the Crucifix is to the Eye.

Q. *Have you any Inſtances of this relative Honour allow'd by* Proteſtants?

A. Yes; in the Honour they give to the Name of *Jeſus*, to their Churches, to the Altar, to the Bible, to the Symbols of Bread and Wine in the Sacrament. Such alſo was the Honour which the *Jews* gave to the Ark and Cherubims, and which *Moſes* and *Joſhua* gave to the Land on which they ſtood, as being *holy ground*, Exod. iii. *v.* 5. *Joſh.* v. *v.* 15, *&c.*

Q. *How do you prove, that there is a* relative Honour *due to the Images or Pictures of* Chriſt *and his Saints?*

A. From the Dictates of common Senſe and Reaſon, as well as of Piety and Religion, which teach us to expreſs our Love and Eſteem for the Perſons whom we honour, by ſetting a Value upon all Things that belong to them, or have any relation to them: Thus a loyal Subject, a dutiful Child, a loving Friend, value the Pictures of their King, Father or Friend; and thoſe who make no Scruple of abuſing the Image of *Chriſt*, would ſeverely puniſh the Man that would abuſe the Image of his King.

Q. *Does*

Q. *Does your Church allow of Images of God the Father, or of the bleſſed Trinity?*

A. Our Profeſſion of Faith makes no Mention of ſuch Images as theſe: Yet we don't think them unlawful, provided that they be not underſtood to bear any Likeneſs or Reſemblance of the Divinity, which cannot be expreſs'd in Colours, or repreſented by any human Workmanſhip. For, as *Proteſtants* make no Difficulty of Painting the Holy Ghoſt under the Figure of a Dove, becauſe he appear'd ſo when *Chriſt* was baptiz'd, *Matt.* iii. *v.* 16. ſo we make no Difficulty of painting God the Father under the Figure of a Venerable Old Man, becauſe he appear'd in that Manner to the Prophet *Daniel*, chap. vii. v. 9.

CHAP. X.

Of Indulgences.

Q. *WHAT do you mean by* Indulgences?

A. Not Leave to commit Sin, nor Pardon for Sins to come: But only a Releaſing, by the Power of the Keys committed to the Church, the Debt of temporal Puniſhment, which may remain due upon Account of our Sins, after the Sins themſelves, as to the Guilt and eternal Puniſhment, have been already remitted by Repentance and Confeſſion.

Q. *Can you prove from Scripture, that there is a Puniſhment often due upon Account of our Sins, after the Sins themſelves have been remitted?*

A. Yes, this evidently appears in the Caſe of King *David*; 2 *Sam.* 12. where, altho' the Prophet *Nathan*, upon his Repentance, tells him, v. 13. *The Lord hath put away thy ſin*, yet he denounces unto him many terrible Puniſhments, *v.* 10, 11, 12, 14. which ſhould be inflicted by reaſon of this Sin; which accordingly afterwards enſued.

Q. *What is the Faith of your Church touching Indulgences?*

A. 'Tis compris'd in theſe Words of our Profeſſion of Faith: *I affirm that the Power of Indulgences was left by* Chriſt *in the Church, and that the Uſe of them is moſt wholeſome to* Chriſtian *People.*

Q. *Upon what Scripture do you ground this?*

A. The Power of granting Indulgences was left by *Chriſt* to the Church; *Matt.* xvi. v. 19. *I will give unto thee the keys of the kingdom of heaven: And whatſoever thou ſhalt bind on earth, ſhall be bound in Heaven: And whatſoever thou ſhalt looſe on earth, ſhall be loos'd in Heaven.* And we have an Inſtance in Scripture of St. *Paul*'s granting an Indulgence to the *Corinthian* whom he had put under Penance for Inceſt; 2 *Cor.* ii. *v.* 10. *To whom ye forgive any thing* (he ſpeaks of the Inceſtuous Sinner whom he had deſired them now to receive) *I forgive alſo: For if I forgave any thing, to whom I forgave it, for your ſakes forgave I it in the perſon of* Chriſt: That is, by the Power and Authority receiv'd from him.

CHAP. XI.

Of the Supremacy of St. Peter *and his Succeſſors.*

Q. *WHAT is the* Catholick *Doctrine as to the Pope's Supremacy?*

A. It is compriſed in theſe two Articles; 1. That St. *Peter* by divine Commiſſion was Head of the Church under *Chriſt.* 2. That the Pope or Biſhop of *Rome*, as Succeſſor to St. *Peter*, is at preſent Head of the Church, and *Chriſt*'s Vicar upon Earth.

Q. *How do you prove St.* Peter's *Supremacy?*

A. Firſt, From the very Name of *Peter* or *Cephas*, which ſignifies *a Rock*, which Name our Lord, who does nothing without Reaſon, gave to him, who before was call'd *Simon*, to ſignify that he ſhould be as *the Rock* or *Foundation* upon which he would build his Church. According to what he himſelf declared, *Matt.*

xvi.

xvi. *v.* 18. when he told him, *Thou art* Peter (that is, *a Rock*) *and upon* THIS ROCK *will I build my Church, and the Gates of Hell ſhall not prevail againſt it.*

2*dly*, From the following Words, *Matt.* xvi. *v.* 19. *I will give unto thee the keys of the kingdom of heaven, and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: And whatſoever thou ſhalt looſe on earth, ſhall be loos'd in heaven.* Where, under the Figure of *the keys of the kingdom of heaven*, our Lord enſureth to *Peter* the chief Authority in his Church: As when a King gives to one of his Officers the Keys of a City, he thereby declares that he makes him Governour of that City.

3*dly*, From *Luke* xxii. *v.* 31, 32. *The Lord ſaid* Simon, Simon, *behold ſatan hath deſired to have you, that he may ſift you as wheat. But I have pray'd for thee, that thy faith fail not, and when thou art converted ſtrengthen thy brethren.* In which Text our Lord not only declared his particular Concern for *Peter*, in praying for him that his Faith might not fail; but alſo committed to him the Care of his Brethren the other Apoſtles, in charging him to confirm or ſtrengthen them.

4*thly*, From *John* xxi. *v.* 15, *&c.* Jeſus *ſaith to* Simon Peter, Simon *Son of* Jonas *loveſt thou me more than theſe? He ſaith unto him, Yea Lord thou knoweſt that I love thee. He ſaith unto him,* FEED MY LAMBS: *He ſaith to him again the ſecond time,* Simon *Son of* Jonas *loveſt thou me? He ſaith unto him, Yea Lord thou knoweſt that I love thee. He ſaith unto him,* FEED MY SHEEP. *He ſaith unto him the third time,* Simon *Son of* Jonas *loveſt thou me?* Peter *was griev'd, becauſe he ſaid unto him the third time loveſt thou me? And he ſaid unto him, Lord thou knoweſt all things, thou knoweſt that I love thee:* Jeſus *ſaith unto him,* FEED MY SHEEP. In which Text our Lord in a moſt ſolemn manner thrice committed to *Peter* the Care of his whole

Flock, of all his Sheep without Exception, that is, of his whole Church.

Q. *How do you prove, that this Commiſſion given to* Peter *deſcends to the Pope or Biſhop of* Rome?

A. Becauſe by the unanimous Conſent of the Fathers, and the Tradition of the Church in all Ages, the Biſhops of *Rome* are the Succeſſors of St. *Peter*, who tranſlated his Chair from *Antioch* to *Rome*, and died Biſhop of *Rome*. Hence the See of *Rome* in all Ages is call'd *The See of* Peter, *the Chair of* Peter, and abſolutely the *See Apoſtolick*: And in that Quality has from the Beginning exercis'd Juriſdiction over all other Churches, as appears from the beſt Records of ancient Church-Hiſtory.

Beſides, ſuppoſing the Supremacy of St. *Peter*, which we have proved above from plain Scripture; it muſt conſequently be allowed that this Supremacy which *Chriſt* eſtabliſhed for the better Government of his Church and maintaining of Unity, was not to die with *Peter*, no more than the Church, which he promis'd ſhould ſtand for ever. For how can any *Chriſtian* imagine, that *Chriſt* ſhould appoint a Head for the Government of his Church, and maintaining of Unity during the Apoſtles Time; and deſign another kind of Government for ſucceeding Ages, when there was like to be ſo much more need of a Head. Therefore we muſt grant that St. *Peter*'s Supremacy was by Succeſſion to deſcend to ſome body. Now I would willingly know who has Half ſo fair a Title to this Succeſſion as the Biſhop of *Rome?*

Q. *Why do you call the* Roman *Church* the Mother and Miſtreſs of all Churches?

A. Becauſe, as we have already ſeen, her Biſhop is St. *Peter*'s Succeſſor and *Chriſt*'s Vicar upon Earth; and conſequently the Father and Paſtor of all the Faithful: And therefore this Church, as being St. *Peter*'s See, is the Mother and Miſtreſs of all Churches.

CON-

CONCLUSION.

Q. *HAVE you any thing more to add in Confirmation of all theſe Tenets contain'd in your Profeſſion of Faith?*

A. I ſhall add no more than this, that having already proved in the firſt Chapter, that the Church in Communion with *Rome* is the true and only Church of *Chriſt*, and conſequently her Councils and Paſtors the Guides of divine Appointment, which *Chriſt* has eſtabliſh'd to be our Conductors in the Way to a happy Eternity; it follows that we ſhould without further Heſitation believe and profeſs, what this Church and her Paſtors believe and profeſs; and condemn and reject, what they condemn and reject: Aſſuring ourſelves that by doing thus we ſhall be ſecure, ſince we ſhall follow thoſe Guides which *Chriſt* himſelf has appointed, whom he has commanded us to hear, and with whom he has promis'd to abide to the End of the World.

Q. *Why do you in your Profeſſion of Faith make a Declaration of receiving in particular the Doctrine of the Council of* Trent.

A. Becauſe this was the laſt general Council call'd in Oppoſition to the new Doctrines of *Luther* and *Calvin:* And therefore we particularly declare our Aſſent to the Decrees of this Council, as being level'd againſt thoſe Hereſies which have been moſt prevalent in theſe two laſt Ages.

May the God of Unity, Peace and Truth, by his infinite Mercy conduct all *Chriſtians* to Unity, Peace and Truth. *Amen, Amen.*

An APPENDIX,

IN which are briefly propos'd the Motives, or rational Inducements, to the *Catholick* Faith, which, according to Dr. *Jeremy Taylor*, a learned *Proteſtant* Prelate (*Lib. of Proph. Sect.* 20. *p.* 249, 250.) *may*

very eaſily perſwade Perſons of much Reaſon and more Piety to retain that which they know to have been the Religion of their Forefathers, and which had actual Poſſeſſion and Seizure of Mens Underſtandings before the oppoſite Profeſſions had a Name; p. 251.

1ſt, *I conſider*, ſays he, p. 249. *That thoſe Doctrines that have had long Continuance and Poſſeſſion in the Church, cannot eaſily be ſuppoſed in the preſent Profeſſors to be a Deſign, ſince they have receiv'd it from ſo many Ages----Long Preſcription is a Prejudice oftentimes ſo inſupportable, that it cannot with many Arguments be retrench'd, as relying upon theſe Grounds, that Truth is more ancient than Falſhood; that God would not for ſo many Ages forſake his Church, and leave her in an Error; that whatſoever is New is not only Suſpicious but Falſe: Which are Suppoſitions pious and plauſible enough.* We have proved them to be not only *pious and plauſible Suppoſitions*, but the plain Doctrine of the Word of God; *Chap.* 1. *Sect.* 1 and 3. He adds for other Motives,

2. *The Beauty and Splendour of their Church; their pompous Services; the Statelineſs and Solemnity of the Hierarchy.*

3. *Their Name of* CATHOLICK, *which they ſuppoſe their own Due.* They have certainly Reaſon to ſuppoſe ſo, if the Poſſeſſion or Preſcription of 17 Ages can make it their Due. I am ſure it has fix'd it ſo ſtrongly upon them, that even their Adverſaries cannot help giving it them on many Occaſions.

4. *The Antiquity of many of their Doctrines.* He ſhould have ſaid *All*; but this could not be expected from a *Proteſtant.*

5. *The continual Succeſſion of their Biſhops; their immediate Derivation from the Apoſtles.*

6. *Their Title to ſuceeed St.* Peter; *the Suppoſal and Pretence of his perſonal Prerogatives*; grounded upon plain Scripture, as we have ſeen *chap.* xi. and therefore no vain Pretence.

7. *The Multitude and Variety of People which are of their Perſuaſion.* 8. *Ap-*

8. *Apparent Conſent with Antiquity, in many Ceremonials which other Churches have rejected: And a pretended and ſometimes an apparent Conſent with ſome elder Ages in many Matters Doctrinal.* Here he minces the Matter for fear of allowing too much: Yet cannot diſſemble, that venerable Antiquity is apparently on the *Catholick* Side.

9. *The great Conſent of one Part with another in that which moſt of them affirm to be a Faith. The great Differences commenced among their Adverſaries.* Whoſe firſt Fathers and Teachers from the very Beginning of their pretended Reformation went quite different Ways, even to an utter Breach of Communion, which never ſince could be repair'd.

10. *Their Happineſs of being Inſtruments in converting diverſe Nations.* Whereas none of the Reformed Churches have ever yet converted one.

11. *The Piety and the Auſterity of their religious Orders of Men and Women. The ſingle Life of their Prieſts and Biſhops---- The Severity of their Faſts and their exterior Obſervances.* All which the good-natur'd Reformation has laid aſide.

12. *The great Reputation of their firſt Biſhops for Faith and Sanctity. The known Holineſs of ſome of thoſe Perſons, whoſe Inſtitutes the Religious Perſons pretend to imitate.*

13. *Their Miracles, true or falſe,* ſays the Doctor: True, ſay I, if any Faith may be given to the moſt certain Records of all Nations.

14. *The Caſualties and Accidents that have happen'd to their Adverſaries.* I ſuppoſe he means ſuch as *Luther*'s ſudden Death after a plentiful Supper; *Zuinglius*'s falling in Battle defending his Reform'd Goſpel Sword in Hand; *Oecolompadius* his being found dead in his Bed, oppreſs'd as *Luther* will have it. (*L. de Miſſ. privata & unct. ſacerd. T.* 7. Wit. *fol.* 230.) by the Devil; *Calvin*'s dying of a ſtrange Complication of Diſtempers, conſumed alive by Vermin, *&c.*

Tales devoid of Truth.

15. *The*

15. *The oblique Arts and indirect Proceedings of ſome of thoſe who departed from them.* In manifeſtly corrupting the Scripture, as the firſt *Proteſtants* did in all their Tranſlations, to make it chime with their Errors; in quoting falſely the Fathers and Eccleſiaſtical Writers; in perpetually miſrepreſenting in their Sermons and Writings the *Catholick* Church and her Doctrine; a Fault from which the Doctor himſelf is not exempt, *&c.*

I have paſs'd over ſome other Things of leſs Weight, which he alledges in the ſame Place; and ſhall only deſire the Reader to compare the Motives which by the Conceſſion of this Prelate, ſo much eſteem'd by all *Proteſtants*, may retain *Catholicks* at preſent in the Religion of their Forefathers, with thoſe Motives which St. *Auguſtin* alledged, 1300 Years ago, againſt the Hereticks of his Time, and by which he declares himſelf to have been retain'd in the *Catholick* Church, *L. contra Epiſtolam Fund. C.* 4. 'Not to ſpeak, 'ſays he, of that true Wiſdom which you do not be-'lieve to be in the *Catholick* Church; there are ma-'ny other Things which moſt juſtly hold me in her 'Communion. 1. The *Agreement of People and* 'Nations. 2. Her *Authority* begun by *Miracles*, nou-'riſh'd by Hope, encreaſed by Charity, confirmed by '*Antiquity*. 3. A *Succeſſion* of Prelates deſcending 'from *Peter* the *Apoſtle*, to whom *Chriſt* after his 'Reſurrection committed his Flock, to the preſent 'Biſhop. *Laſtly*, The very *Name* of *Catholick*, of 'which this Church alone has not without Reaſon in 'ſuch Manner kept the Poſſeſſion, that tho' all He-'reticks deſire to be call'd *Catholicks*, yet if a Stranger 'aſk them where the *Catholicks* go to Church, none 'of them all has the Face to point out his own Church 'or Meeting-Houſe.' Theſe were St. *Auguſtin*'s Motives for being a *Catholick*, and theſe are ours.

Beſides, we cannot diſſemble that there were many ſhocking Circumſtances in the whole Management of the pretended Reformation, which deter us from em-

embracing it, whatever temporal Inconveniences we are forced to ſuſtain by this Recuſancy.

1. The firſt Reformer *Martin Luther* had nothing of extraordinary Edification in his Life and Converſation. On the contrary, all his Works declare him to have been a Man of an implacable Nature, rigidly ſelf-willed, impatient of Contradiction, and rough and violent in his Declamations againſt all thoſe, of what Quality ſoever, who diſſented in the leaſt from him. But what was the moſt ſcandalous in a pretended Reſtorer of the Purity of Religion, was his marrying a Nun, after the moſt ſolemn Vows by which both he and ſhe had conſecrated themſelves to God in the State of perpetual Continency. In which he was imitated by a great part of the firſt Reform'd Miniſters.

2. He and his firſt Aſſociates were certainly Schiſmaticks, becauſe they ſeparated themſelves from all Churches pure or impure, true or falſe, that were then upon Earth, and ſtood alone upon their own Bottom. Therefore if there was any ſuch Thing then in the World as *the true Church of* Chriſt (as there muſt always be if the Scripture and Creed be true) *Luther* and his Fellows ſeparating from all Churches muſt have ſeparated from the true, and conſequently muſt have been Schiſmaticks. *At firſt*, ſays *Luther*, in the Preface to his Works, *I was all alone.* Which is confirm'd by Dr. *Tillotſon*, Serm. 49. p. 588. and Mr. *Collier*, in his hiſtorical Dictionary, under *Martin Luther*, where he praiſes his Magnanimity in having *oppoſed himſelf alone to the whole Earth.*

3. It appears from his Book *de Miſſ. Privata & Unct. Sacerd. T.* 7. Wit. *Fol.* 228, *&c.* that he learnt no ſmall Part of his Reformation from the Father of Lyes, in a nocturnal Conference, of which he there gives his Readers an Account.

4. Thoſe that were the moſt buſy in promoting the Reformation here at home, were for the moſt part Men of moſt wretched Characters, ſuch as K.

Hen. VIII. and the leading Men in the Government during the Minority of *Edw.* VI. not to ſpeak of the Miniſtry of Q. *Elizabeth*, *the moſt Wicked*, ſays a late *Proteſtant* Hiſtorian (*Short View of* Eng. *Hiſt.* p. 273.) *that ever was known in any Reign.*

5. The Foundations of the Reformation of *England* were laid by manifold Sacrileges, in pulling down Monaſteries and other Houſes conſecrated to God, rifling and pillaging Churches, alienating Church-Lands, &c. as may be ſeen in the Hiſtory of the Reformation by Dr. *Heylin.*

6. The Reformation was every where introduced by Lay Authority, and for the moſt part in direct Oppoſition to, and Contempt of the Biſhops, the Church Guides of divine Appointment. A Proceeding manifeſtly irregular and unjuſtifiable, that in Church Matters the Laity with a few of the inferior Clergy, and thoſe under the Eccleſiaſtical Cenſures, ſhould take upon them to direct thoſe whom *Chriſt* appointed to be their Directors.

7. *England* herſelf, which glories moſt in the Regularity of her Reformation, compared to the tumultuous Proceedings of Reformers abroad, owes her preſent Eſtabliſhment of the Church to the Lay Authority of Q. *Elizabeth* and her Parliament, in Oppoſition to all the Biſhops then ſitting (who were all but one diſplaced for their Non-Conformity) to the whole Convocation, and both the Univerſities; that is, in a word, to the whole Clergy of the Kingdom; as appears from *Fuller*, L. 9. and Dr. *Heylin*, Hiſt. of the Ref. *p.* 285, 286.

8. Whereſoever the Reform'd Goſpel was preach'd, it brought forth Seditions, Tumults, Rebellions, &c. as appears from all the Hiſtories of thoſe Times. Inſomuch, that in *France* alone the Reform'd Goſpellers, beſides innumerable other Outrages, are ſaid to have deſtroy'd no leſs than twenty thouſand Churches. *Jeruſalem* and *Babel*, p. 158. How little does ſuch a Reformation reſemble the firſt Eſtabliſhment of the Church of *Chriſt!*

9. The

9. The Fruits of the Reformation were such as could not spring from a good Tree. 1. An innumerable Spawn of Heresies. 2. Endless Dissensions. 3. A perpetual Itch of Changing, and Inconstancy in their Doctrine. 4. *Atheism*, *Deism*, *Latitudinarianism*, and barefaced Impiety: In fine, a visible Change of Manners for the worse, as many of their own Writers freely acknowledge, and old *Erasmus* long ago objected to them, *Ep. ad Vultur.* where he defies them to shew him one who had been reclaim'd from Vice by going over to their Religion; and declares he never yet met with one who did not seem changed for the worse.

10. That Religion is the best to live in which is the safest to die in, and that in the Judgment of dying Men, who are not like to be bias's'd at that Time by Interest, Humour or Passion. Now it is certain, that Thousands, who have lived *Protestants*, have desired to die *Catholicks*, and never yet one that had lived a *Catholick* desired to die a *Protestant*; therefore it must be safest for us to stay where we are.

11. That Religion is preferable to all others, the Doctrine and Preaching of which is, and always has been, more forcible and efficacious in order to the taking off Men's Minds from the perishable Goods of this World, and fixing them wholly on the great Business of Eternity; but such is the Doctrine and Preaching of the *Catholick* Church, as appears from those Multitudes of holy Solitaries in our Church that have retired themselves from all the Advantages to which their Birth or Fortune entitled them, and abandon'd all earthly Hopes for the Love of Heaven. Whereas the Reformation has never yet produced any such Fruits.

12. There was a true saving Faith in the Days of our Forefathers before the pretended Reformation, by which great Numbers are certainly arrived at the happy Port of eternal Felicity. Our Histories are all full of Instances of Charity, Piety and Devotion of Kings, Bishops, &c. of the old Religion. X There-

fore it is safer to follow their Faith than venture our Souls in a new raiſed Communion.

13. All ancient Pretenders to Reformation (*i. e.* all thoſe that ever undertook to alter or amend the Churches Faith) were condemn'd by the ancient Church for *Hereticks*, and are acknowledg'd to have been ſuch by *Proteſtants* themſelves. Therefore there is juſt Reaſon to apprehend leſt *Proteſtants* walking in the ſame Path may be involved in the ſame Misfortune.

14. In fine, *Proteſtants*, to defend their Reformation, condemn'd in its firſt Appearance by the Church Guides of divine Appointment, are forc'd to have Recourſe to a Rule of Faith, which if allow'd of, would ſet all both ancient and modern *Hereticks* out of the Reach of Church Authority. They are forced to appeal to a Tribunal, at which it is not poſſible that any Sectary ſhould ever be condemn'd. Such a Rule, ſuch a Tribunal is the Scripture, interpreted not by Authority of Church Guides, but by every one's private Judgment: For this in effect is making every one's private Judgment the ſupreme Judge both of the Scripture and of all Controverſies in Religion, and authorizing him to prefer his own Whimſies before the Judgment of the whole Church. Could it be conſiſtent with the Wiſdom and Providence of God to leave his Church without ſome more certain Means of deciding Controverſies and maintaining Unity? No certainly.

F I N I S.

N B. *That in the foregoing Sheets, in quoting the Scripture, we have follow'd the common* Proteſtant Bible, *for the ſake of a great Part of our Readers that may have been accuſtomed to it: Not deſigning thereby to declare our Approbation of that Verſion, much leſs to give it the Preference to our* Catholick, Rhemiſh *and* Doway *Tranſlations.*